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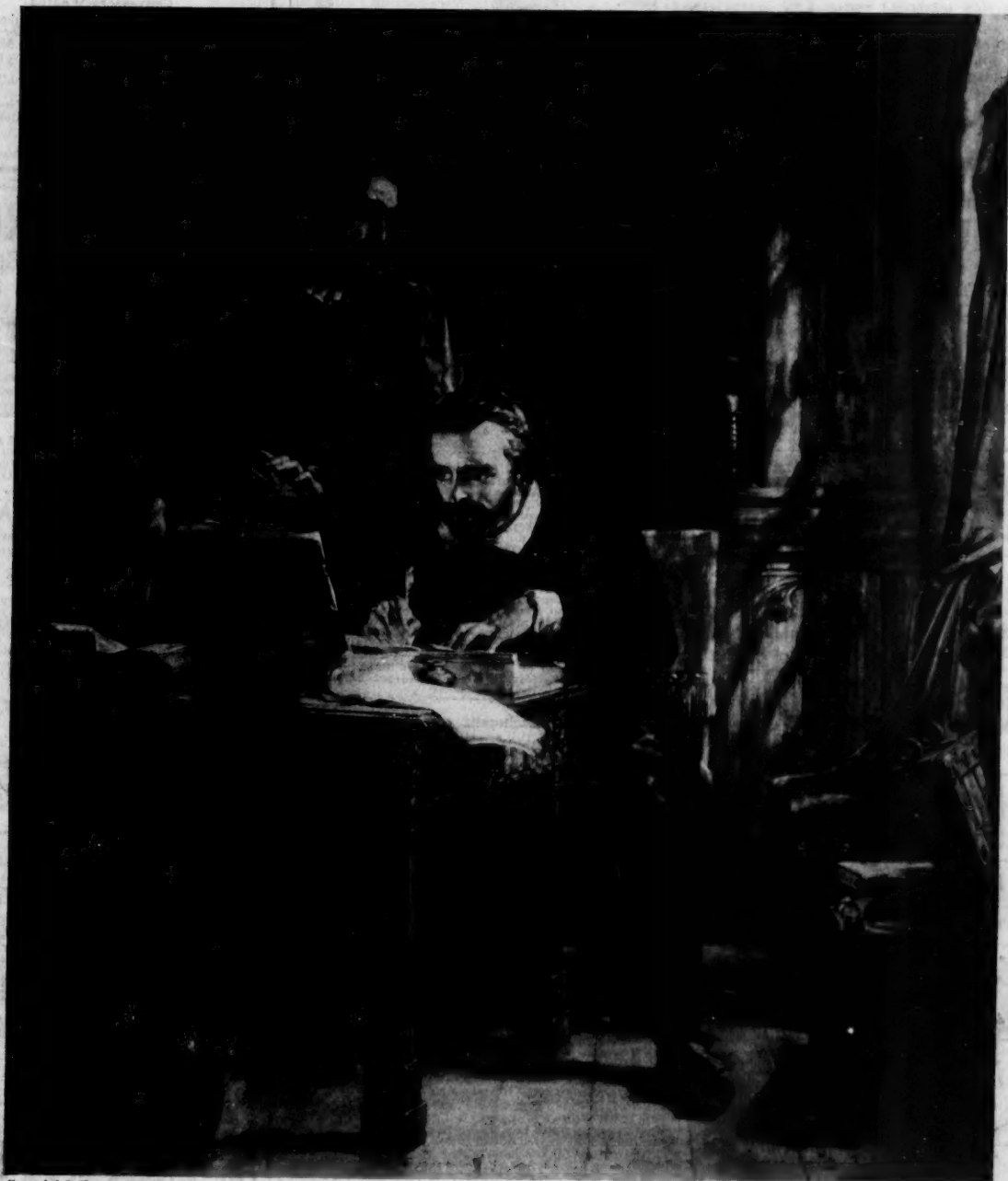
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# THE CONGREGATIONALIST AND CHRISTIAN WORLD

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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 70 Wall St., New York, Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Left Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary. W. HALL ROPES, Treasurer.

THE FIFTY-SEVENTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION is to be held in the Plymouth Congregational Church, Cleveland, Ohio, Oct. 20, 21, 22, 1903, President Washington Gladden, LL.D., presiding.

Executive Committee's report presented by the Chairman, Mr. Charles A. Hull, Tuesday afternoon.

Annual sermon by Rev. Philip S. Moxon, D.D., Tuesday evening.

Three important sessions will be held Wednesday and Thursday each. Prominent speakers will discuss problems of national and world-wide importance.

Messages from the Mission Fields of the Association, now reaching from Porto Rico to Alaska, will be presented.

No Missionary nor Christian convention is of greater importance than the Annual Meeting of the American Missionary Association.

The churches and citizens of Cleveland offer large hospitality. The following committees through their chairman will give attention to any correspondence directed to them:

General Committee, Rev. C. W. Carroll, D.D., Chairman, 48 Brookfield Street; Entertainment Committee, Mr. R. F. Whitman, Chairman, 1249 Euclid Avenue; Transportation Committee, Mr. A. J. Smith, Chairman, L. S. & M. S. R. R.; Advertising Committee, Rev. H. F. Swartz, Chairman, 27 Northfield Street, East Cleveland.

Each contributing church, local conference and state association have right of representation by two delegates. The pastor of each church is also a delegate *ex officio*. Life members are also delegates. If not already elected, these delegates should be elected at once and receive proper certificate.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), and answers fifty cents each insertion. Additional lines ten cents each per insertion.

**Ministers**, their families and friends wishing to visit Boston for a longer or shorter time may find a home at the Dewing Memorial, Revere, at reasonable rates.

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**Art Lovers** are invited to become Patrons of the new magazine of art, the *American Connoisseur*. (The most promising venture of the kind that has been made in this country, and every artist as well as the larger body of friends and patrons of the arts will wish it well.—*Boston Transcript*.) Send four cents in postage for specimen illustrations which include fine reproductions of St. Louis Exposition sculpture. Address American Connoisseur Co., 481 Fifth Ave., New York.

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# THE CONGREGATIONALIST

Saturday  
17 October 1903

and Christian World

Volume LXXXVIII  
Number 42

## Event and Comment

**Work for Today** Phillips Brooks once wrote of Boston: "The autumn is the real springtime of the town. For in our city life we have changed the feeling of the seasons." The season has become very short for a considerable proportion of the people in our churches. We note that even yet many of the houses in our principal residential streets have their front windows boarded up. But for the few months now before the next flitting comes these residents must do all their Christian work for the year in the churches to which they belong. Let not that service be pushed aside by social demands or literary privileges. We are persuaded that Christ is first still in the hearts of many of his disciples whose minds are distracted by many claims. When these claims are most insistent, remember that he said, "Seek ye first his kingdom and righteousness; and all these things shall be added unto you." Remember, too, that by far the larger number of his disciples stay at their posts, with only a brief interval of rest and change, all through the year. If they find you are absorbed in what the Gentiles seek after during your short period of town life, your half-heartedness in Christian work, your absence from many of the services of the church will discourage them.

### Is Union Desirable and Feasible

The *Advance* has gathered expressions of opinion from thirty leading Congregational ministers concerning the union of the Congregational, Methodist Protestant and United Brethren denominations. With two or three exceptions union is regarded as desirable and feasible. Several favor federation as a first step, believing that better acquaintance is necessary as preliminary to successful organic union. Some believe the time is ripe already for organic union. "Less than that, at this stage, would seem to me a kind of failure," said Pres. H. C. King of Oberlin. Dr. Alexander McKenzie said, "I think it should be organic; otherwise there is no serious change from the present method." So say Drs. Wallace Nutting of Providence and C. M. Sheldon of Topeka, Judson Titsworth of Milwaukee and Henry Faville of La Crosse. Dr. A. H. Bradford said, "I presume that in this case federation will precede unity. I believe that Providence has directed this movement so far, and I have great hopes that the proposed union in the not distant future may be consummated." With this sentiment agree Drs. Cadman and Waters of Brooklyn, Boynton of Detroit, Barton of Oak Park, Eaton of Beloit, Burnham and Patton of

St. Louis, Slocum of Colorado, Brown of Oakland and most of the others. The general desire, earnest and expectant, is for as close a union as shall be acceptable to all and manifestly to the advantage of all. "Let each party think of the cause rather than of itself," said Dr. McKenzie, "and the work is done." We are persuaded that interest in this movement is increasing, that the more it is considered the greater its importance appears, and that the views of these brethren represent those of the large majority of our denomination, so far as their views are yet formed. They believe that union is desirable and feasible, while they will seek with patience and wisdom the best ways so to bring it about that it will result in permanence and the greatest usefulness.

### Presbyterian Church Reunion

Committees representing the Presbyterian North and the Cumberland Presbyterian churches met in St. Louis, Sept. 30. The report of their proceedings reads much like that of the committees of Congregationalists and other denominations which met in Pittsburgh last April. The social fellowship quickly developed a warm sense of brotherhood which brought about united prayer for guidance and increasing confidence that a way would be found to bring the two bodies into one. The discussion of federation, which at first seemed to be most feasible, soon led to the unanimous feeling that organic union should be sought. Proposals were made by each committee, discussed and modified till it became evident that more time was required to complete details than could be had at one meeting. Both parties concurred in a plan to be submitted to a subcommittee which will report to a meeting of the general committees, to be held a few weeks hence, when it is expected that a basis of union will be agreed on, to be submitted to the two Assemblies next May. The chairman of the committees issued an announcement expressing their "confident hope that within a few years reunion may be accomplished in a manner wholly creditable to both churches and honoring to our Lord and Saviour Jesus Christ."

### Bay State Sunday School Convention

The preliminary program of the convention at Brockton, Oct. 20-22, announces much that is practical in method, informing reports from the department secretaries and addresses by well-known leaders in the Sunday school world. The preparation service will be conducted by Dr. F. E. Clark and the children's hour offers an opportunity to

hear Mrs. M. F. Bryner and Miss Lucy G. Stock. Such topics as The Sunday School a Soul Winner, by Dr. J. L. Hurlbut; The Supreme End Sought in Religious Education, by Drs. S. H. Woodrow and D. N. Beach; and The Historical Value of the Old Testament, by Dr. E. D. Burr are among the more prominent subjects. The college conference occurs on Thursday afternoon. The three larger Congregational churches and the Methodist church are to be used. Simultaneous sessions will be held each evening. On Friday an excursion to Plymouth will attract many delegates.

### Abbott on Beecher

Dr. Lyman Abbott, in the *Atlantic*, gives a character study of Henry Ward Beecher, which whets the appetite for the biography of Beecher by him soon to come from the press. While it is valuable for its sidelights on the greatness of Mr. Beecher's moral and spiritual nature, it is particularly effective in its analysis of his oratory as it varied from that of Webster, Phillips, Sumner, Curtis, Gough, Gladstone, Finney, Storrs and Brooks, all of whom Dr. Abbott has heard, and upon whom he also comments discriminatingly. Dr. Storrs's wealth of rhetoric is set off in the phrase, "By the more than Oriental glory of his embroidered fabric." "Dr. Storrs," Dr. Abbott says, "drew his illustrations from books, Mr. Beecher from life; Dr. Storrs was more rhetorical, Mr. Beecher more colloquial; Dr. Storrs more artistic but sometimes artificial, Mr. Beecher more spontaneous but also more uneven; after hearing Dr. Storrs the people went away admiring the address; after hearing Mr. Beecher they went away discussing the theme." Dr. Abbott thinks that Phillips Brooks was the greater preacher, and Beecher the greater orator. "It was his spiritual life which made Phillips Brooks the orator; Mr. Beecher would have been the great orator though he had lacked spiritual life."

### Missionaries Not Political Agitators

The Turkish minister at Washington has complained that the troubles in his country are caused by American missionaries in Turkey who are inciting insurrection against the government. Rev. Edward B. Haskell of Salonica answers the charge effectively in an open letter to him in the *Outlook*. Mr. Haskell reminds Chekil Bey that no missionaries were in Greece before 1830, nor in Crete previous to the insurrection in that country, and that there are no missionaries now in Serbia, and he asks pertinently what caused the outbreaks

in these countries against Turkey. By citing a few typical instances of injustice and brutal physical torture inflicted by Turkish officials on innocent persons Mr. Haskell suggests the trouble and the remedy for the disorders in that country. He then says that within the last two years the Turkish Government has granted certain privileges and immunities to the religious and educational institutions of every great nation in the world except the United States, and that to the request of that country for like treatment Turkey is replying with evasion and postponement. Chekil Bey does not improve the strained conditions between the two countries by slandering American missionaries. An honorable response to the reasonable requests of the United States would be quickly followed by the withdrawal of the American warships from the harbor of Beirut and the occasion for complaint against missionaries would end.

**Campbell Morgan on American Journalism**

According to a report in the London *Sunday School Chronicle* of an address by Dr. G. Campbell Morgan to the Tollington Park Church, of which he was formerly a pastor, he has not a high idea of newspapers in this country. They are, he said, smart, unreliable and absolutely sensational. He did not think there were any religious journals in America to compare with some he could mention on the other side of the water. He could not understand how it was that American magazines were the finest in the world, while the newspapers were among the poorest. Possibly Dr. Morgan made some more discriminating criticisms which were not caught by the British reporter. But he gave an illustration to support the reason for his view, which partially justifies his wholesale condemnation. He said he had been preaching on the death of Christ

and, in introducing his topic, he characterized the death of Christ as a moral mystery, and said that in the presence of the death of the Christ he must become either an infidel or a believer. Then he went on to expound his reasons. Next morning, the first thing that caught his eye on the newspaper bills in striking headlines was: "Dr. Campbell Morgan Puzzled about the Death of Christ. Says there is a Moral Mystery in it. It makes him an infidel." The reporter had picked out the opening sentences and used them without any reference to the context. "I have been receiving letters ever since," said Dr. Morgan, "explaining the death of Christ, from all denominations and religious sects."

**Free Churchmen Will Gain**

However the battle in Great Britain over Protection or Free Trade turns out, the Free Churchmen who are banded together to defeat sectarian education at public expense stand to win. If a Liberal Ministry is returned, as seems likely, the Liberal leaders stand pledged to amend the Education Act in accordance with the Free Church demand; if Mr. Chamberlain were to win and make a Cabinet he would dominate it; and it is well known that he has had no sympathy with Lord Salisbury and Mr. Balfour in their deal with the Anglican clergy.

#### The Schools and Their Foes

Philadelphia school teachers not only are underpaid, but they have to submit to plundering by city officials and politicians, who make merchandise of positions on the teaching staff. Two men guilty of such venality have just been sentenced by the courts to stiff punishment, and this may be the turning of the tide. Strong efforts also are being made to procure better pay for the teachers. Recent disclosures in Kansas City show that school teachers there have had to pay for their appointments. Our national vice of "graft" stops at nothing. In Chicago Superintendent of Schools Cooley is trying the effects of publicity in preventing "pull" from having influence on appointment to the teaching force. The names of teachers and those who recommend them for advancement for reasons other than merit are being published in the daily papers, and all correspondence is at once being turned over to the committee of school management of the Board of Education. It is this attack of the venal upon our public school system in so many of our cities which causes most pessimism in certain quarters. The ways of approach are infinite, and everything from purchase of text-books to appointment of teachers and principals seems to be a fair mark for "graft."

#### Postal Department Scandals

Indictment of twenty-three men and women, officials and citizens who have profited by "graft" in connection with administration of the Federal postal service, and forced resignations of men who while not guilty of stealing have been culpably negligent in such important positions as auditor show that the probe wielded by Messrs. Isonaparte and Reno, who were specially commissioned by the President to use it, is getting at the bottom of the scandal in the postal service; and it also shows that no political "pull" is being allowed to stand in the way of reform.

#### Addicksism Spurred

President Roosevelt has taken a position at last which would better have been taken long ago. In nominating a United States district attorney for the District of Delaware he has refused to consider the expressed desires of Mr. Addicks and his faction, and has named a man who, so far as he is identified with any faction in the state, is hostile to Mr. Addicks and all the venality he fosters in Republican politics and in state affairs.

#### Corporation Flotation and the Moral Code

Full details of the methods employed to finance the United States Shipbuilding Company are not yet before the public, but the testimony at hand as we go to press makes it easy to understand why "industrial stocks" are sagging in the markets and why reputations are trembling in the balance. The investing public's fate seems never to have been considered by the "promoters." Their effort seems to have been to foist on the gullible public as much "paper" representing nothing but "wind and water" as they might absorb. But this particular creature of "high finance" was doomed to a short life because of the

bitter experience of the public with predecessors similarly conceived. Contemplating the wreckage of this corporation, of the Lake Superior Consolidated Company and of so many other corporations during the past year or two, and the suffering that has come to homes and churches because of the reckless and unsound methods employed, is it at all strange that Judge Grosseup of the United States Circuit Court, Chicago, should say, as he did last week addressing men of affairs there, that "already our industrial pathway is strewn with the wrecks of structures thus set up, and all about them bleach the bones of the victims who gave them their confidence. These men and their works I hate. They bring nothing to humanity but suffering and leave nothing to mankind but disgrace. To lend them the seal of the Government is, in essence and effect, to incorporate dishonesty." Continuing Judge Grosseup said:

It (present methods of incorporation) is nothing less than public policy favoring high prices and oppression: for where there be the necessity to declare dividends on the creations of imagination, a means will be found. It is a public policy that breeds distrust of every kind of corporation—a distrust extending to the honest as well as to the dishonest. It overshadows every form of legitimate enterprise with the darkening clouds of universal suspicion.

He therefore pleaded for much stricter supervision of corporations by Government. Thus only "will the Government be saved the scandal of putting its stamp upon enterprises that in many cases call immediately thereafter for prosecution as schemes to defraud."

#### The Arbitration of Reason

Arguments before the tribunal assembled in London to hear the cases of the United States and Great Britain relative to the Alaska boundary dispute closed last week. Judges and attorneys have carried the proceeding through with dignity and amity, and if the court so evenly divided passes upon the matter with any degree of unanimity it will be a marked victory for the principle of arbitration. Well authenticated reports intimate that ere this week is done France and Great Britain will have signed a treaty by which divisive issues long pending between them will be put out to arbitration, and future issues arising will be settled in the same way. Edward VII. and President Loubet unquestionably have had more to do with making this possible than any other two men; but the initiative lies with that group of friends of peace and arbitration in the French national legislature who recently visited the British House of Commons and dined and conferred with friends of peace there. Argument at The Hague Tribunal on the issues between Venezuela on the one hand and Germany, Great Britain and Italy on the other is proceeding. Hon. Wayne McVeagh, who acted for a time as Venezuela's counsel in the matter, returns to this country with glowing accounts of the dignity of the court, the stability of its foundation and the results which will flow from it as the years go by. The visit of the king and queen of Italy to Paris is a sign of growing amity between Powers once so friendly and for a long time at odds.



### The Treaty With China

Up to date our interest as a nation in the Manchurian question has been to preserve an "open door" for trade, and the treaty signed at Shanghai last week opens to us the cities of Moukden and Antung, the former the capital of Sheng Ching province, and the latter a port on the Yalu River. China, so far as she is able to control Manchuria, has decreed this, but the issue of course is, What will Russia do, now that it is conclusively apparent that she has not the slightest intention of retreating from Manchuria? Of course China would not have dared to go thus far without Russia's assent; but it may be only temporary. Other clauses of the treaty signed on the 8th are of extreme importance to traders in those portions of China where her rule is something more than nominal—notably the abolition of likin dues, *i. e.*, the present system of levying dues upon goods in transit. Of course for the churches of this country the important section of the treaty is Article XIV., which insures to Christians, native and foreign, free exercise of whatever religion they please to hold, and assures them of protection against the injustice of native officials. At the same time, the position which France has forced China to take is not followed, and there is no claim that either native Christians or the missionaries shall be removed from the native judges' jurisdiction. The missionaries secure a long sought for right, *viz.*, that of renting and leasing in perpetuity such properties as their respective societies may need in all parts of the empire.

### Japan and Russia at Sword's Point

Never during the years that have intervened since Russia thwarted Japan's legitimate ambition after the war with China has war between Russia and Japan seemed as near as at this moment. If war is avoided it will be because France and Great Britain bringing pressure to bear upon Russia and Japan have, for a time at least, postponed a conflict which many think inevitable sooner or later, or because the elder statesmen of Japan and the Mikado have been strong enough to resist the rising popular wrath of Japan at Russia's forcing of the issue with respect to Korean autonomy and Japan's declared predominant interest in Korea. Russia's breaking of her pledges with respect to Manchuria does not surprise the world—that is her custom. She is utterly faithless, and should be treated hereafter by American and British diplomats and responsible executive officials as if she were devoid of Occidental standards of right. We doubt whether Japanese statesmen are much surprised at permanent Russian occupation of Manchuria, nor would they think it necessary to go to war with her on that issue. But Russian absorption or domination of Korea is quite another matter. Russian diplomats have looked Europe over and have determined that never may conditions again so favor Russian assertion of intention with respect to Northern Asia. Japan finds herself without an ally willing to give more than moral aid. China, which might join in repulsion of the Slav, is impotent. Russia of course at bottom has something more than acquisition of desirable territory in mind; by breaking

Japan and humiliating her Russia hopes to assure Caucasian rather than Mongolian domination of China. Germany will aid her in this.

### Honor Edwards's Memory

The observance of the bi-centenary of the birth of Jonathan Edwards has brought before the American people an almost forgotten figure, in many respects the most stately and impressive in their whole history. It is like the discovery of a forgotten treasure whose value is newly appraised. It is not only through addresses made in the institutions of learning with which his name is associated, such as Yale and Andover and Hartford, and in the places where he lived—Windsor and Northampton and Stockbridge—but through articles in the religious and secular press, through sermons and speeches, that a hero of other days comes into view, and wins a greater meed of praise than he received during his lifetime.

"Far the highest name which the new world has to boast of," said Thomas Chalmers. "He ranks with the brightest luminaries of the Christian Church, not excluding any century or any age since the apostolic," said Robert Hall. "His power of subtle argument, perhaps unmatched, certainly unsurpassed among men," said Sir James Mackintosh. "It may be questioned whether the world can furnish a more signal example of the results of solitary thought," said Pres. Mark Hopkins. "We can be sure that his name is among the kings; we cannot be sure that another name in our whole history is there," says Dr. George A. Gordon. Princeton University has written above his dust that he is "second to no mortal man." Yale bears on one of her chapel windows the testimony that he was "a philosopher of sacred things who moves the admiration of the ages."

The most recent opinion of those who best know American history confirms this testimony. When the vote was taken three years ago on candidates for the Hall of Fame, Edwards stood first in the list of American theologians, and his strength was not only in New England, which was his home, but in the Southern and Western states. His admirers were more equally distributed than those of any of his competitors. Now comes the procession of orators, journalists and reviewers to celebrate his birth, and while they unanimously set aside many of his theological conclusions, they without a discordant voice award to Edwards the highest place among American thinkers and a rank unsurpassed for nobility of character and saintliness of life.

Yet of what great American are there so few tokens to remind men even that he existed as of Edwards? Where is there any statue to his honor? Only two churches in the United States bear his name. Scarcely a trace of him is found at South Windsor, Ct., where he was born. The few relics associated with him at Northampton and Stockbridge have until recently been unknown to many of the residents of those towns. So far as obtainable we have gathered into a recent number of *The Congregationalist* pictures and accounts of most of the locali-

ties and articles that survive with which he is known to have had to do in his lifetime.

If Jonathan Edwards had lived in Scotland or England, the towns in which he was born and had lived would be visited by tourists from every land. If he had lived in Italy or Russia these places would be marked by shrines bearing his name, and the paths to them would be worn by the feet of pilgrims, and the popular story of his life with choice selections from his writings would be in the hands of the people. It will be a great misfortune if this revived interest in Edwards shall be allowed to die with nothing further done to popularize the man and his thought and to preserve by appropriate monuments among the American people the memory of one of the greatest of her sons.

### Popular Ignorance of the Bible

This is to be a theme of discussion at one of our State Association meetings this month, and we are asked to state its causes and cure. It is only as compared with the estimate by Christians of the importance of knowing the Bible that the people can be said to be ignorant of it. No other book is so generally read in this country. More copies of it are in existence and in a greater variety of editions than of any other volume, and the issues of it from the press are annually increasing. The output of the British and American Bible Societies alone last year amounted to nearly 7,000,000. No other book compares with it in the place it occupies in the literature of the English language. The commentaries on it alone published each year, to say nothing of treatises based on its teachings, would fill the greatest warehouses, while popular editions of expositions of portions of it are sent forth by millions. It is in evidence in sermons, songs and stories. A writer in the *Atlantic Monthly* for September gives a long list of popular novels whose titles were suggested by Biblical phrases or incidents. It even furnishes themes for popular plays, some of which are already announced by theatrical managers for the coming season. When popular ignorance of the Bible is spoken of, the phrase requires to be explained.

Yet beyond question the language of the Bible is less familiar to the present than to the last generation. Its phrases are more seldom quoted in fiction and in popular addresses. They are used far less frequently to support and give authority to statements of religious doctrine. Probably the ideas of the Bible are less widely known than formerly. At any rate, the religious ideas and moral precepts which most influence conduct today are less commonly associated with the Bible.

The reasons for this decline of popular knowledge of the Bible are various. Most potent, perhaps, is the systematic opposition of the Roman Catholic Church against its use in the public schools and against its popular use anywhere except as interpreted by teachers authorized by that church. The absorption of the people in present affairs, changed and changing conceptions of the relative value of the present and the future life, the weakening of the authority of long

accepted interpretations of the Bible because of newly discovered facts concerning its origin and history and concerning man and the universe, the confusion of these facts with speculations connected with them, the uncertainty coincident with the reconstruction of theology in its adjustment to new knowledge, together with the decay of family life and the falling off of attendance on public worship are among the foremost reasons for the decline of popular interest in the Bible.

The cure for this condition cannot be temporary, for the causes of it extend back through more than one generation. There must be fearless, reverent acceptance of well-established facts concerning it by those who assume to be religious teachers. Parents in Christian families must be persuaded to accept their responsibilities for family worship and religious instruction. The churches must increase their systematic and united efforts to gather the children and youth into Sunday schools and to teach the Bible to them intelligently. Pastors must be men trained to be masters of church schools and teachers of teachers. The Bible must be placed within the reach of all, especially the millions of immigrants who have never been trained in their own homes to read it. This is an important work of the Bible Society. The fact must receive general recognition that religion is an essential element of education and educators must co-operate to give to it its proper place in our systems of common school and higher education.

There are encouraging signs of a revival of popular interest in the study of the Bible. The conviction appears to be growing that the knowledge of its truths is essential to civic freedom no less than to holy living. More thorough acquaintance with the Bible as the treasure house containing what men need in order to realize the true end of life will lead to acceptance of its authority as the supreme literature which records the mind and will of God.

### For World-Peace

Several recent events in Europe make it possible that the movement for the permanent peace of mankind will receive an impulse which will be felt throughout Christendom. Three gatherings of world-wide importance made September notable. The Inter-Parliamentary Union opened its session in the palace of the Austrian parliament Sept. 7. This body, made up of members of different parliamentary bodies seeks to promote international peace by means of arbitration. Prominent members of the French and British parliamentary bodies, the arbitration groups, so called, and of other parliaments of Europe, have met for years to promote international parliamentary action for arbitration. It is gratifying to note that the American member—Congressman Bartholdt—has secured the promise that the next session shall be held at St. Louis next summer, provided the official invitation comes through the President or Congress.

Next in order was the twelfth Universal Peace Congress at Rouen, Sept. 22-25. Reports upon the condition of the great nations relative to peace and

arbitration were presented, conditions likely to provoke war were discussed, arrest of armaments was favored, discussion of the right of legitimate defense occurred, and the "freedom of the air" was considered, to see if the air may not have an exemption from fighting machines which is not accorded to land or water.

Third in this important list was the twenty-first conference of the international Law Association in Antwerp, Sept. 29—Oct. 2. The large proportion of four Americans read papers at this conference. Le Roy Parker of Buffalo spoke of international treatment of anarchism; Professor Gregory of Iowa University discussed jurisdiction over foreign ships in territorial waters, Frederic Cunningham of Boston read a paper on the application of the Monroe Doctrine to international arbitration; and Rev. Dr. Benjamin F. Trueblood of Boston spoke on A Regular International Advisory Congress. Such a congress is the object of a petition which the American Peace Society presented to the last session of the Massachusetts legislature. The resolution based upon the petition was adopted unanimously by the House and Senate. Both of the Massachusetts senators, some of her representatives in Congress, senators and representatives from other states and prominent business men have signified their approval.

This activity is preliminary to an organized effort before Congress next winter to secure the adoption of the necessary resolution authorizing the President to invite the nations to the meeting suggested in the resolution which passed the Massachusetts legislature. Such favor has been shown to this object and the reasons to be urged against it are believed to be so easy of sufficient reply, that it is hoped with some confidence that the effort at Washington will be successful.

It is true that this is an era when there is more than the usual amount of violence in the world. The outlook in Europe is dark. Crimes of violence are frequent in our own country. There seems to be more of the old spirit of force and less of the spirit of fraternity and toleration than filled the world after the establishment of the great American republic brought new aspirations to the oppressed wherever the good news was carried. But this work for the peace of the world is sure to advance, and to succeed in the long run, if there is any vital force in Christianity.

The record of progress toward universal peace is much more encouraging than is realized by those who have no faith in it. The list of international congresses and conferences held during the last half century is in itself highly encouraging. Since 1864, or just before the end of our Civil War, over twenty-five of these international gatherings have been held—a frequency which proves how rapidly the international business of the world is increasing.

It is no small thing that this proposition for an "international advisory congress" or "world-legislature" had a place in the program of a body of such high standing as the International Law Association. By this means the mighty and humane idea has been presented with prestige to the nations of the civilized world.

It goes much further than any project for arbitration alone. It proposes to bring mankind into its organic relation as a whole and by the promotion of organic relations to establish that friendship and interaction which will secure world-peace without the necessity of any court of arbitration.

Such a proposition as this may be realized within a future near enough to be shared by men now living. International events have moved rapidly under the impulse of modern intercommunication and the increasing conviction of the needlessness, as well as the horror, of war. At the St. Louis exposition, next year, will be held different international conferences and congresses. Science and business will have their worldwide fraternization. Political world-relationships might be promoted there as well as the friendships of science or business. The United States ought to take the lead in this movement for world-organization. It has been presented to the world at the Antwerp conference by a representative of our country and it is to be hoped that public sentiment here will so strongly support the movement that it will produce a general favorable response from the other nations.

### The Defects of the Church as Specified by Outsiders

Criticisms of Christ are few indeed, but it is the breath of life to thousands of unbelievers to find fault with Christ's Church. Sometimes it is an easy way of masking their own uneasiness of conscience; sometimes it is the direction of a mere foolish habit of querulous scolding at a conspicuous mark; often it is impatience with the apparent shortcomings of an instrument which is manifestly designed to accomplish great ends and which falls short of their accomplishment. The cheap complaining we may dismiss with a sigh or a smile; the real desire that the Church should do better and more evidently successful work we must treat with entire respect.

Sincere criticism often shows failures and might, if patiently listened to, suggest means of greater efficiency and greater accomplishment. On the other hand, it often is founded on a strangely mistaken opinion of the powers and opportunities of the Church. It assumes that the Church is a body of graduates, whereas it is really a school. God has two ends in view—the education of believers and a witness to the world. It would be quite proper to gather from the manners and morals of boys at school something of the nature of the homes to which they belong, but it would be quite unjust to judge those homes by all that schoolboys say or do. The completed training is beyond. The world has a manifest right to ask from the Church a desire and progress toward perfection, but all the perfect people are removed from the church militant to the church triumphant just about the time when they begin to come noticeably near to their perfection.

What then shall the Church do with captious criticism? Sift it, of course, to learn how much of worth there may be in its utterances, then turn from it to its appointed offices of service to men in



Christ's name and witness in holy living of the saving power of Christ. What shall she do with sincere suggestions of her faults and failings? Listen to them with an open and humble mind, learning to separate the just and helpful from the impracticable and absurd and desiring with all earnestness to improve every opportunity of accomplishment for Christ. Most outside fault-finding may, indeed, be forestalled by careful self-criticism—which does not mean that captious or hasty fault-finding is any more helpful from a church member than from an outsider, but only that the work of the Church needs that careful and constantly renewed study which every good man of business gives to his work and that fearlessness of change, for well-considered reasons, which keeps a factory from going into bankruptcy.

### In Brief

The *Standard* of Chicago for last week presents a valuable study of Evangelism, historical, biographical and practical, by a number of pastors, teachers, evangelists and prophets.

The *London Times* says of the Congregational minister, Rev. Alexander Francis, of whom an account is given on another page, that he is "probably the best known and the most popular of all the Englishmen in St. Petersburg."

Mr. Alfred Mosely, who is at the head of the education commission from England coming to this country to study educational institutions, has already shown his estimate of our institutions of learning by placing his sons in Yale University.

A writer who sold to the *London Literary World* an article as his own which he had stolen from another journal has been sentenced to three months' imprisonment for the theft. He did not plead that it was a case of thought transference.

Secretary Anderson is preparing a digest of the volumes of the minutes of the National Council which will make these valuable records usable and give them added value as a history of the progress of American Congregationalism for the last thirty years.

Let the Conversation Corner children look out sharp for their page next week. It will contain an announcement of short letters they will be asked to write at once about some one book they have read and enjoyed. Two prizes will be given, one to a boy and one to a girl.

South Dakota stands first on the list of states in the number of divorces granted. Connecticut comes next. It is quite possible that in the future the present home missionary states of the West will be the chief sources of supply of missionary money for Puritan New England.

The widow of Dwight L. Moody died at East Northfield, Mass., Oct. 10. She was a sister of the publisher, Fleming H. Revell. She was in full sympathy with her husband in his great work, and while he always gave to her full credit for her assistance and inspiration the public probably never realized how much he owed to her.

Pope Pius X. is said to be determined to put a stop to the singing of operatic music in Roman Catholic churches. His friendship for Perosi, the composer, may mean much to the Roman Catholic fold. For equally conscientious reasons a Presbyterian minister in Racine, Wis., last week stopped a soprano who had begun to sing Ave Maria. No Mariolatry in his church so long as he was in charge!

The committee on the prescribed course of study for preachers in the Southern Methodist Episcopal Church, this year included The Theology of the New Testament by Prof. George B. Stevens (of Yale). The *Wesleyan Christian Advocate*, Atlanta, Ga., serves notice on the committee that no more of that sort of literature disturbing old faiths must be put before preachers. The South is very conservative theologically.

The balance and sense of the historic which Rev. Dr. Joseph Parker lacked his successor Mr. Campbell has. He says that he is in no hurry to agitate for the disestablishment of the Church of England; and that he believes "the change, if it does come, will come far more from within than from without." There are already signs that the much dreaded Ritualistic party in the Church is coming to favor Disestablishment, deeming it better than State control plus Erastianism.

The complexion of a modern city church is well set off in a story told by Rev. W. T. McElveen at a recent gathering in honor of Rev. Charles G. Ames of the Church of the Disciples, Boston. "A minister," he said, "here in the South End need never trouble himself to preach on the question, 'Shall we know each other in heaven?' since there is not the slightest probability that his hearers will ever know each other even on earth."

A fresh lot of letters is being sent out to Congregational ministers from the "Nashville College of Law" offering to them the degree of LL. D. Several of these letters have been forwarded to this office. The price of the degree, called an incidental fee, has been reduced from \$10 to \$5. A large portrait, properly framed, is asked from each one foolish enough to accept the degree, to be hung on the college walls. We cannot think of a more fitting art gallery for such an institution than this would make.

The extent to which speculation and gambling have invaded the thought and controlled the deeds of Americans during the past few years may be inferred from the statistics of one city. The conservative, reliable *Philadelphia Ledger* estimates that the "promoters' harvest and the people's losses" in that city alone during the past four years have amounted to \$500,000,000. We are informed that so many of the leading members in one of the most prominent churches have been impoverished that its work is seriously crippled.

The most provocative of opinions on Jonathan Edwards uttered of late doubtless is that of Prof. F. J. Woodbridge, spoken at Andover, in which he argues that Edwards was great as a Calvinistic theologian but very much overrated as a philosopher, his philosophy and theology never fusing but always being in juxtaposition. Professor Woodbridge thinks that Edwards's philosophical development suffered an arrest through certain emotional experiences which revealed to him the sovereignty of God with the force of an intuition.

It is a welcome omen that the first encyclical of Pope Pius X. is religious rather than ecclesiastical or political in its tenor, and is a proclamation that, however much men may think otherwise, if Pius knows his soul, his intent is to "gather all things in Christ, so that Christ shall be all in all." Of course he asserts that he is the depository of authority, but that is to be expected. If making this claim, he speaks with intrinsic authority, rather than with extrinsic, if he does righteously, and lives purely, and plans broadly, he will have the respect and obedience of men. If not, then not.

Rev. Dr. W. L. Robbins was recently installed in the deanship of the Episcopal General Seminary, New York. In his inaugural address Dr. Robbins said that his policy could hardly be outlined so early, as the policy of the head of such an institution should be made

from day to day, influenced by the day's needs. He made it clear, however, that he was to be considered the representative of no class or school in the Episcopal Church, saying that the General Seminary was the institution of the whole church and that the intrusion of partisanship into its government or instruction is forever barred.

The meeting of the American Missionary Association at Cleveland next week promises to be exceptionally interesting because leading representatives of the Negroes will speak for their race and freely discuss the national problems connected with it which now command public attention. It is hoped that many churches will send delegates. Each contributing church is entitled to send two, and they are members of the association with voting powers. The attendance of delegates at such meetings as this gives an opportunity to judge how far the churches wish and are competent to be entrusted with the general administration of our benevolent societies.

The decision rendered by the Supreme Court of New Hampshire last week in a case brought by a woman to recover damages against a Christian Scientist "reader" whom she employed to cure her of appendicitis was not a decision on the merits of Christian Science. It simply bore upon the matter of fraud alleged by the plaintiff. The court failed to find any fraud in the dealings between the woman and the "reader." She employed him knowing that he would not use surgery and would resort to certain mental treatment. She was an adult knowing what she was about; he did as his kind do. If, after his treatment, the disease continued, she, knowing what that treatment would be, could hardly collect damages—so held the court, which also ruled in accordance with the principle that a medical practitioner's conformity to his pledges is to be tested by the tenets of his own particular school of medicine.

### A Call for Articles

Here is a list of topics of articles which we are seeking:

THE MISSION OF CONGREGATIONALISM TO THE INTELLECTUALLY PERPLEXED (1,500 words).

CONFESSIONS OF A CHURCH CHOIR MASTER (1,000 words). Name of author need not be published.

CONFESSIONS OF A CHURCH TREASURER (1,000 words). Name of author need not be published.

CONFESSIONS OF A SEXTON (1,000 words). Name of author need not be published.

A hint as to the nature of these last three articles may be obtained from the article published in our issue of July 18, entitled *Confessions of a Candidate*.

A MISSIONARY'S DAY'S WORK (1,200 words).

HOW I GET MY SUNDAY SCHOOL LESSON (800 words).

INTERESTING THE BUSINESS MAN IN THE BUSINESS OF THE CHURCH (1,000 words).

MY FIRST SERMON (800 words).

PECULIAR PEOPLE IN MY PARISH (1,200 words). Author's name need not be published.

AMUSING WEDDING EPISODES (600 words).

WHY JOIN THE CHURCH (1,000 words)?

HOW I PROFIT BY THE MISSIONARY MAGAZINES (700 words).

WHY CANDID PEOPLE MUST BELIEVE IN FOREIGN MISSIONS (1,500 words).

THE CRUX OF PRESENT DAY THEOLOGY (1,500 words).

SOCIAL ENVIRONMENT AND CHURCH POLITY—THEIR INTERPLAY (1,500 words).

IS IT THE MISSION OF THE PULPIT TO PREACH OR TEACH, OR BOTH (1,500 words)?

This is not a prize contest. We may publish two or even more articles treating of the same subject. Please observe, however, these requirements. (1) The word limit. It need not be reached but it ought not to be exceeded. (2) If the return of unavailable manuscripts is desired, please inclose sufficient postage.

The editors reserve the right to reject any or all of the articles submitted, but for those accepted will pay at the usual rates.

## In and Around Boston

### A Rainy Day Meeting

A few ministers braved the Monday morning storm to hear C. F. F. Campbell in the interest of training the adult blind to self-support. Slides were thrown upon the screen showing appliances for educational work and physical culture as carried on in London at the Royal College for the Blind. Fully ninety per cent. of its students become self-supporting. The lecture, which was exceedingly interesting, was given under the auspices of the Massachusetts Association for Promoting the Interests of the Adult Blind, the lecturer being a son of the celebrated instructor of the Royal College. In the Bay State are 2,000 blind people, 500 of whom are dependent. It is to aid these to self-support that the association was organized.

### Fraternal Rejoicing

In line with the action of the three Congregational ministerial associations of Greater Boston recorded last week was a notable event in the Dorchester district, in which all the neighboring ministers and churches gladly took part. This was the formal dedication of the edifice of Pilgrim Church. The church itself is almost forty-one years old, and it has been in the Congregational fellowship since 1867, though it did not take its present name until ten years later.

The church has passed through varying vicissitudes and had been without a pastor for a year and a half previous to the coming of Dr. W. H. Allbright in 1890. Its record since then has been of such constant progress that the difficulties and obstacles, which have been many and serious, have been eclipsed by the successes of the enterprise. A new chapel was completed and occupied within the first year of the new pastorate, but before the end of the next three years the beautiful brick and freestone meeting house was opened for service. Then the church turned its attention to another section of the city and inaugurated a movement which resulted in the building of Romsey Chapel, completed four years ago and of which Rev. F. L. Luce is pastor.

Pilgrim Church edifice, however, was not dedicated so long as a debt remained on it. But Sunday, Oct. 4, after a sermon by Dr. Arthur Little, the mortgage was burned and the services of dedication were held. Union congratulatory services followed in the evening, with addresses by neighboring pastors and representatives of other denominations. At a young people's rally on Monday evening addresses were made by President Capen of the American Board, Pres. F. E. Clark of the Christian Endeavor Society and Mr. William Shaw. Tuesday evening the ministers of Suffolk South Conference with their wives and other invited guests came in full force, sat down together at a banquet, and in about twenty short speeches congratulated pastor and people and the churches among which Pilgrim Church has come to take a leading position. The services concluded with a happily conceived Old Home Reunion on Wednesday evening.

The wise planning, faith, devotion and persistent enthusiasm of Dr. Allbright in bringing about this remarkable result received due recognition, of course, though he deprecated in advance any undue praise to himself. That was not necessary. The work done is its own witness. The spiritual life and growth in membership of the church has not halted while it has given so much attention to material advancement. It has attained a membership of nearly 500, and its gifts to benevolence have been generous, while it has completed buildings which with land and furnishings have cost nearly \$90,000—now all paid for. The unity of the people, their loyalty to their pastor and the hearty rejoicing of brethren of other churches in their prosperity made last week notable in the history of Boston Congregationalism.

### A Faithful Ministry

Rev. Edward A. Rand, who died in Watertown, Oct. 5, was for several years a Congregational pastor in Boston. A graduate of Bowdoin College and Bangor Theological Seminary, he began his ministry in Amesbury in 1865, and two years later became pastor of the E Street Church in South Boston, which has since disbanded. In 1876 he resigned, and a few years later entered the Episcopal ministry. He took the lead in building the Church of the Good Shepherd in Watertown, of which he has been rector for the last seventeen years. Though he left our denomination almost twenty-five years ago, he has in a sense remained in it through his books. He was a prolific author and many of his stories have been and still are popular in Sunday school libraries. He was a man of warm friendships and devoted Christian spirit.

### Coming Missionary Rallies

A special interdenominational committee is planning for a week of missionary noon meetings to be held in Tremont Temple during the first week of November, beginning Monday, the 2d. Leading men of various denominations will preside at these meetings and speakers will be present from all parts of the world. Further detailed announcements will be made later and a more definite program will be sent to the pastors of the churches of Boston and suburbs.

### The Sequel to a Riot

William M. Trotter and Granville Martin were sentenced last week in the criminal court to serve thirty days in jail. These men were convicted in a lower court of instigating a riot at a meeting of Negroes where Booker T. Washington was speaking, but appealed. Mr. Trotter is a Harvard graduate and editor of the *Guardian*, which is regarded by many educated Negroes as the ablest paper edited in the interests of their race. It stands for a party strongly opposed to Principal Washington and his methods. Judge Sherman in imposing sentence expressed his sympathy with the colored race and said that in other parts of the country its members had to endure prejudice and abuse, but in Boston they are given their rights. But if they disobeyed the law they must suffer the penalty in order to teach others not to offend.

### An Unfortunate Failure

We learn with regret of the financial failure of Alfred Mudge & Son, who has for many years published the Congregational Year-Book. The firm has always been both painstaking and obliging, carrying in stock a large quantity of type for this special purpose, much of which has been kept standing from year to year. This old established printing house has done substantial service to Congregationalists and deserves their sympathy in its misfortunes. It has continued business on School and Franklin Streets since 1830 and its management has passed down through three generations. It is to be hoped that it may resume business and continue to print the Year-Book.

### The Sunday School Teachers' Class

The Boston Saturday afternoon Bible class opens for the season Oct. 17 at 3.15 p. m., in Park Street Church. Dr. W. T. McElveen will lead it for the rest of this month, Dr. A. C. Dixon for November, and Dr. J. L. Withrow for December.

The *Union Signal*, the organ of the W. C. T. U., has suspended publication, and there is a legal snarl over the assets and liabilities. Mrs. Katherine Lente Stevenson, president of the Massachusetts W. C. T. U., does not speak very hopefully of the stockholders ever realizing heavily on their investment. The stock once paid seven per cent. dividends.

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Oct. 25-31. What the Bible Teaches about Giving. 2 Cor. 9: 6-11; 8: 23, 24. (Missions.)*

There is no difficulty about the Biblical teaching. That is plain and direct. But when we come to Christian practice we feel disposed to condemn ourselves and to apologize for others. A clever cartoonist might find inviting material for his art in the discrepancy between the ideal and the actual. He might picture a handsomely gowned and bejeweled young woman singing in one breath:

Were the whole realm of nature mine  
That were a present far too small,

and with the next breath depositing twenty-five cents on the collection plate as her annual offering for foreign missions. Or he might depict a prosperous Christian merchant reading at family devotions one of the above-mentioned Pauline passages and two hours later at his office signing his check for an expensive automobile and then turning impatiently to greet a Western college president with this remark: "My dear sir, I can't do anything for you today I have so many calls. Before you are fairly out of the building some other beggar will surely put in an appearance. I have to say No to all these calls."

Throughout the Scriptures runs this thought: giving should be a normal, spontaneous, free-handed, gladsome outpouring of the Christian life. It is prompted by gratitude for the unnumbered mercies of God. It is not pumped up by artificial means but wells up from the depths of a tender and thankful heart. This conception transforms an irksome duty into a glorious privilege. It makes "beggars," even Western college presidents, welcome at your door although all you can give at the moment may be a hearty hand-shake. The question oftenest on the lips of a man who adopts the Biblical plan is not, "How little can I get off with?" but "How much can I afford to give?"

The other obvious teaching of Scripture is represented in such declarations as, "The liberal soul shall be made fat." In the long run one receives more than he can possibly give. The returns from this investment outclass all other dividends. One acquires a personal interest in the greatest of all great modern enterprises, namely, the Christianization of this world. One acquires also a depth of spiritual life unattainable by the man who keeps his purse-strings closed. Rev. G. Campbell Morgan tells a touching story about Frank Crossley, a prominent layman of Manchester, Eng., who after hearing the late Mrs. General Booth plead for her work put a fairly generous sum into the contribution box. The next morning as she was leaving the city, he appeared at the station and said to her, "After reflecting on the matter over night I want to give you this." It was a check for £10,000. That meant for him sacrifice, but his own soul was marvelously blessed thereby.

I know that even earnest and right-minded Christians raise many difficult questions. "How much shall I save for myself and my children?" "How about books, pictures, education, travel, musical and artistic indulgences?" It is not easy to answer these questions. But the underlying principle of judgment seems to me to be this: We must have what we need to keep the body, mind and spirit in repair and thus in condition to enable us to do our best work for Christ and his kingdom.

If we keep before us two facts we shall get light touching our duty in specific cases. One is the tremendous need of great masses of our fellowmen. The other is the infinite grace of God to us in Jesus Christ our Lord.



## The Delights of Hunting

By Rev. Charles W. Merriam, Cohasset

Because a man prefers one form of recreation, it does not follow that he takes the attitude of Puck towards the others. In recent *Congregationalists* golfing, angling and yachting have each been upheld as the *summum bonum* of recreation. Good they may be, but—there is something better. Quarrel with the writers of the other articles I have none; it is only a brotherly sympathy because their time and money are expended on things lower than the best.

Golf is too closely linked with civilization and too productive of words that had better be left unsaid. It may on that account be regarded as a good spiritual discipline, but hardly as restful. Angling can justly claim the second prize, and royal sport it is to feel the fish struggle for liberty, while the light fly-rod yields to the strain, but the game is too small and too easily deceived to be altogether satisfactory. Yachting is too much like Reuben, unstable. It is too dependent upon conditions of tide and weather, over which the yachtsman has no control. It is too productive of that malady that makes the sufferer afraid the first hour that he will die, and afraid the second that he won't. It is too apt to breed the feeling that the bark of life must await the coming of a breeze instead of stirring around for itself "to raise the wind." It is necessary, then, to object to golf on the principle, "Lead us not into temptation"; and to angling because the prize is out of all proportion to the time and effort expended; and to yachting because of its immoral tendencies in placing luck ahead of effort.

In regard to hunting it will probably be necessary to assume a slightly apologetic attitude. Here rises the Ladies' Auxiliary to say: "What! a vacation amid dirt and spiders? No, I thank you." Here rises the epicure to say: "What! a vacation away from finger bowls and hotel tables? I guess not." Here rises the moralist to say: "What! a vacation spent in taking life that only the Creator can give? I pray thee have me excused."

Let us answer first to the Ladies' Auxiliary. What can be cleaner than a bed of balsam boughs? What china can be more immaculate than a plate of birch bark, that no Wedgewood could ever imitate, and that deals a solar plexus blow to all dishwashing? Candor compels me to admit that there is an occasional spider, but spiders upon closer acquaintance prove not to be such disagreeable neighbors after all. Women are year by year going further and further into the wilderness and becoming more and more expert in the handling of rod and gun. It may be that the future hope of the race depends upon this journey to nature's heart and life, that the days of the Amazon warriors will return, and the time come yet again when a man will hand over to the companion of his joys and sorrows not simply his heart and purse, but his safety as well.

The epicure is equally mistaken. How French cooking would taste in a log cabin, or how woods' cooking would taste

in a restaurant I do not know, but this one thing I do know, that woods' cooking in a log cabin is as far ahead of French cooking in a restaurant as poetry is ahead of prose. Reasons I am not prepared to give, results I am ready to swear to. It is necessary to trace the resemblance of this to a needed discipline of experience, the burden of Thoreau's message, the realization of how few things are essential for the highest enjoyment and improvement of life.

The moralist is as ineffective as the rest. If his objection is a protest against the mere love of killing, the brutal desire to see something suffer and die, no one will agree with him more quickly than the true hunter; but killing is a very small part of hunting. The ideal to follow is such men as Thompson and Long, who use their eyes much and their rifles little. Except for an occasional partridge to be used for food, a month's hunting trip will probably not see a man glancing down his sights "with intent to kill" on more than three occasions, unless, as frequently happens, some of his attempts fail "to make good." In this case very little meat will be wasted and the moralist has no fulcrum for his lever unless the vegetarians be left in full possession of the field of controversy.

Talk of cruelty! There stands the noble moose or deer, sure to die a violent death, surrounded by enemies on every hand, life a never ceasing struggle for the survival of the fittest. The leaden messenger of death strikes home and in an instant the battle is over without prolonged suffering or ignominy. The life goes to that eternal forest where the feed is ever green, where the black flies cease from troubling and the wild-cats are at rest. The antlers that have clashed in many a battle royal go as valued and respected trophies down to the haunts of man, there to tell of forest freedom and of the wild life that perished in the pride of its supremacy.

So much for the blows that need to be parried, now for the aggressive work. In the first place in all still hunting, and that is the only kind worthy of the name, the hunter is matching himself against the keenest faculties that earth and heaven know. It is no contest with a silly thing that cannot tell the difference between a fly and a gaudy bit of feather. It is a battle against eyes that can see the slightest movement at an almost incredible distance, against ears that can hear the faintest whisper a hundred yards off, and against noses that sometimes detect the scent of danger a full half mile away. During the open season for deer and moose, the hunter must explore the ridges and thread his way through brush and swamp. It is not a trick to be learned in a day, this walking silently and swiftly through underbrush and over dried twigs and fallen leaves, with the eyes constantly sweeping every portion of the horizon. A victory over the quarry is something to be proud of, and true to the rule of life that anything worth having is costly.

In the second place hunting means red blood. For the professional and business

man especially it is an absolute break. It takes him away from the telephone, away from newspapers, away from parishioners and patients and employees. It raises a wall of Chinese seclusion between him and his ordinary self. It imposes a large amount of physical exercise, so that the tissues built amid the polluted city atmosphere are torn down and rebuilt in the very breath of heaven, fresh from the bosom of the hills. It means that much of the old, tired, nervous self is destroyed, and a new, tranquil rested self is erected to take its place. Nothing else, in the same way as hunting amid the cool autumnal days, means the creation of so much red blood, with its life-giving burden of oxygen and vitality.

In the third place nothing else is able to make a man stand out so completely in the nakedness of his own resources. If you take a man hunting you have him away from the barber, away from his evening clothes, and it is possible to judge his personal appearance at its par value. You have him away from the column of daily jokes and the fund of his humor allows of no deceit. You have him away from his library and the treasures of his mind admit of no watering of the stock.

The golfer has clubs made by one firm and balls by another. The yachtsman sails in a boat that some other man has made, with army beef in the cabin lockers, and steers by the aid of charts and landmarks that other hands have traced and erected. That is not allowable according to the rules of the woods. The hunter is turned loose in the forest as God created it. From the trees he is bidden to make his own home and bed, and to find dry fuel for the fire. He is frequently obliged to blaze his own pathway through the woods and to shoot his canoe over rapids where other boats have been but left no guiding trail behind. A week in the woods will tell beyond question whether a man is a twenty-two or a forty-five caliber.

Let the yachtsman sing the praises of his boat, let the golfer pursue his ball, let the fisherman eulogize his gentle art, but as for me and my house give us the woods, the canoe and the gun. There in the wild woods shall the strenuous Americanism be counteracted by the strenuous barbarism. There shall the heavens declare the glory of God and the firmament show his handiwork. There, when the red is on the maple and the chill is on the stream, one can learn what beauty really is. There, with life and death hanging upon the pull of a trigger, is it possible to feel the responsibility placed within the grasp of man. There shall friendship forge its golden chains, when two hearts, without let or hindrance, shall become as one. Therefrom, as from a pilgrimage to Mecca or Jerusalem, shall one come back with precious memories and with an added faith and strength to face the burdens of the future. The hunter will return, not like Esau, to find his birthright stolen, but to enter into a larger heritage and a more vigorous life.

## One Man's Work in St. Petersburg

Rev. Alexander Francis, Who has Made Protestantism Respected in Russia

[This article was prepared at our solicitation by a resident of St. Petersburg, who has had a peculiarly good opportunity to know the work and character of a most interesting Englishman. A letter recently at hand informs us that Mr. Francis is about to leave St. Petersburg. He goes to South Africa to take part in the work of reconciliation and reconstruction there.—EDITORS.]

Pastor Francis—this is the name by which he is best known in St. Petersburg—took up his duties in the summer of 1889. Before his advent the church in New Isaac Street was little known outside the Nonconformist community; now there are few people, English or foreign, who do not know of its existence, and many look upon the British-American Church as their only place of refuge in time of trouble.

The church and dwelling house are in one building and have the same entrance; so that when I said the church was well known to most people, I really should have said the pastor's house, as many of those who come to Pastor Francis for advice and help never go inside the church. People of all denominations, of the Orthodox Greek faith, Roman Catholics, Anglicans, Nonconformists, Jews, Mohammedans, when in difficulty or trouble, nine times out of ten turn to Pastor Francis for assistance—and obtain it. To give a slight notion of the variety of work Pastor Francis is called upon to do, I give a few examples:

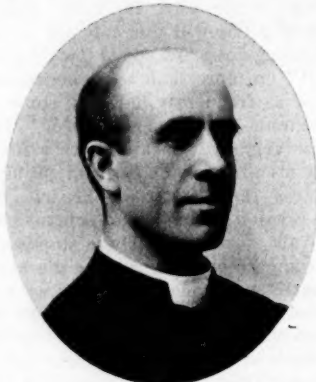
Once, going along one of the streets of the city, he saw a small crowd before the door of the British Consulate. Stopping to find what was the matter, he saw three bewildered-looking Hindus in native garb, who in broken English tried to explain that they were in trouble, and had come to the British Consul for assistance. It happened this day was one of the many "holidays" which are religiously kept in Russia, at least in so far as scrupulously refraining from all work is concerned, so the consulate was closed. Seeing that the unfortunates could speak no language intelligibly but their own, Pastor Francis hailed a droschky, gave the driver his address and instructed him to take the three Hindus to his house, to wait there till his return. This was done and when the Pastor's brother, who was an inmate of the house just then, came home, he found the three Hindus squatting on the floor of the drawing-room, with their belongings scattered around them! However, as he told me afterwards, he was not astonished; he had seen many curious sights before in that house. These Hindus, I may add, had been brought to Russia as conjurers, by a rascally German, who robbed them of their "properties" and left them stranded. They were later provided with food and lodging and shipped back to Calcutta.

Not long ago a young English lad here was dying of consumption. A season at Davos, which was paid for by the Benevolent Society, at Pastor Francis' instigation, failed to effect a cure, and the lad returned to Petersburg to die. His relatives lived in a very small house and there was danger of infection for the

sister, so Pastor Francis had the young man brought to his own house, gave up his own bedroom and there the invalid remained till his death, a couple of months later.

On the Pastor's reception days, a curious medley of people may be seen in his drawing-room—people of both sexes and of "all conditions." Perhaps a Russian countess is sitting beside a poor dress-maker, or an officer in spurs and epaulettes waiting his turn near an out-of-elbows, not too reputable clerk. Governesses and nurses come to seek situations, titled ladies come for aid in their benevolent schemes, in fact every one who wants *anything* goes there. (Once a gentleman, a foreigner, actually came to ask Pastor Francis for a recipe for plum pudding).

A great bazaar has to be organized, Pastor Francis is applied to for advice and help. There is a famine in the Interior of Russia, Pastor Francis organizes



REV. ALEXANDER FRANCIS

help expeditions, and vast sums of money pass through his hands, he sends out emissaries to the different governments armed with authority to open soup kitchens and to replenish the empty stables and byres with horses and cattle. He has traveled over the greater part of Russia and has seen with his own eyes the horrors of the severe famines of 1891 and 1899.

Should a British subject go amissing, no one can find him but Pastor Francis, at least so the relatives seem to think. A gentleman has a relative in Berlin just come from America, who wants to visit Petersburg but has no passport, and cannot obtain one without his naturalization papers which are left in America—Pastor Francis is asked to overcome the difficulty, and does so.

A Roman Catholic French woman wants to marry a Mohammedan and applies to Pastor Francis for admission into his flock, as the first step towards the desired end. A Russian husband and wife quarrel and come to Pastor Francis to settle their differences! A Jew about to be sent out of St. Petersburg comes to Pastor Francis for protection—and so on *ad infinitum*.

You will perhaps ask how this man has managed to become such a well-known personage, and why people naturally turn to him for help rather than to their own spiritual masters. I think the secret lies in the great-heartedness of the man,

whose first question to every stranger is not "Who are you?" but "What can I do for you?" in his absolute unselfishness, for no amount of trouble is ever too much for him to take—no time too long to be spent in the service of others; in his charitableness, the charity "that thinketh no evil"; in his geniality, for no man enjoys a joke better than the Pastor, and his laugh is never missing when a good thing is said, unless he says it himself, which is often the case. Add to all this, a keen brain, an unflagging energy and a shrewd perception of character, and you will have a faint conception of the strong personality of one of the best-known men in St. Petersburg.

In personal appearance Pastor Francis is of medium height, sparely built, but broad chested, is clean shaven, and has clean-cut features, a firmly-shaped mouth and deep-set, penetrating eyes, which light up with humor and twinkle with fun, though they can look stern enough when occasion demands.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 9

Mrs. C. L. Goodell as leader talked about prayer as a means of strengthening faith, a topic which struck the keynote for the meeting.

Miss Stillson gave a message from Mrs. Bunker of the Zulu Mission, expressing her comfort in the prayers offered for her on her calendar day.

Any one who doubts whether missionaries are really glad to return to their work, after a season in the home land, should have seen and heard Mrs. Lyndon S. Crawford as she spoke of the "rich joy of going back." Mr. and Mrs. Crawford sail Oct. 15, destined now for Trebizond. Referring to her first experiences, twenty-two years ago, and to the changes which have taken place, Mrs. Crawford said that the words mean more and more when the missionaries say, "Pray for us." In the audience was Mrs. Vaitse, one of Mrs. Crawford's—Miss Twichell's—first pupils at Brousa, and it was a beautiful, appreciative tribute which she paid to her teacher, as she told of the welcome which was given her, of the way she won the girls' hearts as she introduced her home friends and school friends to them, of her devices for learning the language, and of the various forms of work in which she enlisted their interest. It must have added another thrill of comfort to the returning missionary as she heard Miss Lamson tell of the personal appeal which came to her years ago in Mt. Vernon Church as she listened to Miss Twichell's presentation of Brousa's needs. Such testimony is only a little of what might be given, and does it not strengthen faith?

The clerk of the Presbyterian General Assembly lately published an article showing a considerable falling off in the number of students in theological seminaries and emphasized the increasing demand for ministers. A writer in the *Presbyterian Banner* points out that the annual gain in ministers in that denomination has been greater than the gain in churches and that there are 650 more ministers on the roll in proportion to the number of churches than there were ten years ago. He says the trouble lies in not being able to get ministers and churches together and that until churches begin to multiply faster than ministers there is no call for alarm over a dearth of ministers. That is about the size of it.



## Jonathan Edwards Celebrations

## AT ANDOVER

On Sunday Rev. Dr. William R. Richards of the Brick Presbyterian Church, New York, preached at the seminary church. His sermon illustrated effectively from the life of Edwards the prophetic thought that in every age and for every need God would raise up the right man to interpret his truth and do his work.

The exercises on Monday attracted large audiences of ministers and laymen from near and far, and were singularly simple, appropriate and impressive. At the afternoon session President Day spoke words of welcome, and Rev. Calvin M. Clark of Haverhill, a lineal descendant of Edwards, offered prayer.

The address of Dr. John W. Platner, professor of history, was a masterly and comprehensive review of the Religious Conditions in New England in the Time of Edwards.

Prof. F. J. E. Woodbridge, LL. D., of Columbia University, spoke of Edwards from the standpoint of a student of philosophy. The keynote of Professor Woodbridge's learned and interesting analysis may be seen from his closing sentence, "We remember him not as the greatest of American philosophers, but as the greatest of American Calvinists."

Professor Hincks presided at the evening session and introduced Professor Smyth, who as a church historian had made a lifelong and sympathetic study of The Theology of Edwards. He said that Jonathan Edwards was a man too large to be measured by ordinary standards. There was always something in him which seemed to demand a fourth dimension. His doctrine of God was developed in that remarkable college essay, *Of Being*, and he never lost his early, vivid sense of the reality and knowableness of God. Edwards could chase a fallacy out of the world and beyond the sphere of inhabited intelligence, and one would like to see him toss on the horns of his dialectic an agnosticism which knows that we cannot know, and that spiritual verities, especially, cannot be verified. He believed that the doctrine of the trinity, though mysterious, is not a blank to reason, but has a resemblance in human consciousness of self. The purpose of creation is divine self-communication, and that is the principle and essence of Edwards's thought of the trinity. It was specially interesting to hear Professor Smyth declare that there is not the slightest foundation in any unpublished manuscripts for the supposition that Edwards changed his views in relation to the doctrine of the trinity, or any other doctrine, or that his mind was in any perplexity concerning them.

The reading of a message of congratulation from the Free Church College, Glasgow, was followed by a delightful address by Dr. James Orr of that city, touching upon the influence of Edwards in Scotland, and discussing in a discriminating way both his philosophy and his theology. With the remark that a poet was needed to interpret a poet, President Samuel V. Cole of Wheaton Seminary was introduced and read his poem, *A Witness to the Truth*, which ought to have a wider hearing. The fine thought and diction are well shown in the closing lines:

So shines the lamp of Edwards; still it sends  
One golden beam down the long track of years,  
This resolute truth which neither yields nor spends—  
That life, true life, is not of what appears,  
Not of the things the world piles wide and high;  
'Tis of the spirit and will never die.

At Bartlet Chapel, where a collation was served to the out-of-town guests, there was on exhibition a remarkable collection of books and manuscripts relating to Edwards, the seminary library and private parties in Andover furnishing most, although some rare publications were loaned by the Congregational Library, Boston Public Library, Harvard College Library, and Rev. Dr. Hovey of

Newburyport. Nine lineal descendants of Edwards were present. C. C. C.

## AT NEW HAVEN

The Edwards Bicentennial was distinctively a university event. It was conducted with the same dignity and good taste which usually mark Yale functions. The faculty and a large number of invited guests assembled in Dwight Hall. The procession moved across the campus in academic garb to Battell Chapel, where a large audience was in waiting. The windows are rich with the names of ancient worthies of Yale, including Jonathan Edwards, and every association helped to make the occasion effective. The singing of Psalm 84 to Winchester Tune and Psalm 90 to Windsor Tune as they were sung in Edwards's time gave a sense of that "unusual elevation of heart and voice" which Edwards says was felt in the psalmody of The Great Awakening. The effect was well sustained in the hymn, "For all thy saints," and in an exceedingly beautiful and appropriate anthem composed by E. H. Thorne, from Ecclesiastius 44: 1-16, "Let us now praise famous men," and sung by the male choir. Professor Dexter gave a detailed notice of the Edwards manuscripts which are in existence and mostly in the possession of Yale, and a commemorative address was given by Prof. Williston Walker, which called forth general remark for its literary finish and fine appreciation of the subject. Dr. Joseph Anderson of the corporation offered the opening prayer and the benediction was pronounced by Professor Fisher, whose illuminating editorial comment has just introduced to the public for the first time one more of Edwards's theological works. W. J. M.

## AT HARTFORD

Many of Connecticut's educators and preachers, with a goodly company of Hartford's best citizens, gathered on Monday evening, Oct. 5, in the historic First Church to do homage to the memory of one who is Connecticut's greatest contribution to the world's thinkers.

The first address was by Prof. Samuel Simpson, Ph. D., the new associate professor of American church history at Hartford Seminary. He made a very favorable impression in this historical summary of Edwards and his times. It was clear-cut, luminous and comprehensive. This was introductory to the main address by Pres. H. C. King of Oberlin on Edwards as Philosopher and Theologian. Certainly President King sustained the enviable reputation he has already made by his books and addresses. He showed that:

Edwards's favorable influence for all time is that he made religion (1) real and personal. He believes in a living God in living relation to living men. (2) Religion to him was rational. He dared to think and to think daringly. (3) It was ethical. He made a man-made or magical religion impossible. On Congregational churches his influence was left for all time, not only in doing away with the Halfway Covenant and the dependence of the church on the state, but in banishing the sacramental tendency. On the other hand, he obscured beyond excuse the methods of Christian nurture, for he could not conceive of a gradual growth into the Christian life. He encouraged excessive introspection and baleful subjectivity and thus has kept many good people from the assurance and joy of the Christian life. T. C. R.

## AT SOUTH WINDSOR, CT.

The First Church of South Windsor, whose first pastor was the father of Jonathan Edwards, of the town which was his birthplace, held appropriate services Oct. 4, 5. On Sunday evening an address was delivered by Rev. Dr. George M. Stone of Hartford on Edwards

as an Evangelist. Monday afternoon a number of visitors were present, including several descendants of Edwards. The pastor, Rev. C. A. Jaquith, extended welcome in behalf of the church, greetings were brought from Yale by Prof. L. O. Brastow, D. D., from the Edwards Church, Northampton, by the pastor, Rev. Henry T. Rose, D. D., and from the descendants of Edwards by Prof. T. S. Woolsey, LL. D., of Yale. The address was by Rev. A. E. Dunning on the Value of Edwards to his Native Town.

Notwithstanding the unfavorable weather, after the exercises a large number visited the site of the house in which Edwards was born, and the grave of his father. Several other clergymen took part in the different services and in the evening addresses were made by Prof. H. N. Gardiner of Smith College and Dr. John Coleman Adams. Rev. J. H. Twitchell read two interesting unpublished letters of Edwards. Judge John A. Stoughton described the life and social conditions of South Windsor during Edwards's boyhood. The arrangements made by the pastor and the committee of the church were admirably carried out.

## AT STOCKBRIDGE

The first day, Oct. 4, was given to sermons by Prof. John DeWitt, D. D., of Princeton and Rev. P. T. Farwell of Wellesley Hills, Mass., the latter a former pastor. With a unique service on the lawn of John Caldwell, Esq., a sundial was dedicated which marks the site of the house in which Edwards wrote his treatise *The Freedom of the Will*. On Oct. 5, the two Berkshire conferences gathered in Stockbridge. The pastor, Rev. E. S. Porter, in his welcome called attention to the great men and women who had immortalized the quiet, beautiful village. Rev. G. W. Andrews, Ph. D., presented a paper on the Edwards family, an illustrious clan, Aaron Burr the only one who had blurred its escutcheon.

At the special Edwards service President Hopkins of Williams presided. Rev. I. C. Smart and Dr. L. S. Rowland presented papers on Edwards's theology, the first speaker's efforts being expended in finding modern movements in religious thought adumbrated in Edwards, the second's being an apologia. The address of the day by Dr. DeWitt, was a masterly analysis comparing Edwards with Anselm, Augustine, Aquinas, Dante, Duns Scotus and Emerson. It was a laborious, compendious and finished production, which sought to bring Edwards's life, thought and mission under the spell of the great eighteenth century theologian's purpose to bring men face to face with the immediacy of the revelation of God. The service closed with an interesting paper by Dr. W. Edwards A. Park on Edwards's Life at Stockbridge.

The consummation was reached in the gathering of the Berkshire Congregational Club at the Red Lion Inn, when Justice Brewer, of the United States Supreme Court, in an address on *The Freedom of the Will*, vigorously condemned any organization of capital or of labor that interfered with the rights of others, and as earnestly denounced any national or international policy which took away "the consent of the governed." No discordant note was uttered publicly, though many exclamations of absolute, sometimes vehement dissent from the Edwardsean positions were heard in private. R. DE W. M.

## AT BERKELEY, CAL.

A commemoration service was held Oct. 5, under the auspices of Pacific Theological Seminary, in which Pres. J. K. McLean and Rev. Dr. S. M. Freeland participated and the address was given by Rev. Henry Kingman of Claremont.

## Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddefoot and Isaac Ogden Rankin

### CHAPTER XXII. THE BLIZZARD

That was the year of the great sickness in the Michigan woods. Perhaps no healthier place can be found on earth than these pine forests—so long as men are few and far between. In later days they have become a sanitarium. Those who cannot rest in their smooth beds at home, but wheeze with asthma all night long in the discomfort of a padded chair, sleep in a bark shanty on a pile of hemlock boughs the whole night through, and wake with keen and healthy appetite. Hay-fever often disappears in a single night. The balsam-laden air seems a specific for many troubles.

But man's perversity curses the best places of the world with filth and ignorance. After a few years the villages near the lumber camps became as unhealthy as they formerly were healthy. Houses were often built so close together that there was only room between to pour out all the refuse and let it ripen in the shadow into a seed-bed of disease.

Typhoid was ever present. Scarlet fever and membranous croup claimed many victims. Smallpox was introduced by a mail clerk on the Chicago run and soon spread in all directions. The churches and schools were closed, and the doctors were worked to death, but the saloons did a bigger business than ever.

It cannot be wondered at if George Andrews failed to carry out his plan of soon revisiting Hilda and her children. His wide parish was dotted over with homes in which grim battle with death went on with little intermission. Of the two doctors in the neighborhood, one soon fell a victim to enteric fever and lay at death's door, and the other was to be called or trusted only in extremity. Andrews seemed never at home, except for snatches of needed sleep. If for the present he preached no more in the little church, there were new opportunities of preaching at bedside and funerals which called for infinite tact and patience and sympathy. There were no nurses to meet the growing need, and many a night he watched by the bedside that some father and mother might gain a little interlude of rest.

Hilda was not forgotten, but the six-mile journey through the deep, half-broken snows was a formidable undertaking, and he had no news of special need. The bitterness of the cold had become an incident in the fight with death, now a weapon in the hand of the enemy to be ward off, now an aid in bringing purity of air and bracing strength to those who served the sick.

The winter in the pines is friendly to the strong, but not to be trifled with. In such poor shelter as Hilda and her children had, it meant continual struggle for heat enough to keep alive in bitter nights and blasts of stinging wind. The days were often glorious, brilliant with sun and snow, the air like wine in its exhilaration, with none of the repentance which so often follows on the stimulus of wine.

The poor depend, in their extremity, upon the charity of the poor. The neighbor in whose service Jack Clitheroe had come to his death, himself a pioneer with little means and a large family, after a call one bitter winter day, when even his tough frame sat shivering by the little box that held her fire, provided Hilda with a stove. "I'll lend you one," he said, but that was only the gracious poetry of an unexpected tact in kindness. Jack was the provider. He earned a few cents now and then, more from the charity than from the need of those who used his help. He had already learned to swing the ax, and kept the wood-stack full. Hilda used the morning

hours in teaching him and the younger children spelling and arithmetic from old books brought home from Jack's last term at school, and reading out of the Bible which was her dearest friend in lonely hours.

One other book she had, a strange, old, black-letter volume, bound in ancient calf, that warranty of the Puritans, *Foxe's Book of Martyrs*. It was almost the only treasure she had brought from home in the hasty packing of that twilight hour before her flight; and it was specially dear to her heart because on its brown fly-leaf was her mother's name, in girlish characters. With this sole relic of a love that had gone from earth so many years before she could be conscious of its worth, she had never parted in their direst need. It was now the only visible thing that linked her with the childhood of which she often dreamed—that, and the dreams and the stories she told the children.

She talked to them of her own youth reluctantly at first, for so long as Jack had lived, she never would contrast her childhood's peace and abundance with his children's want. But the little that she told brought the old home and its people more and more to mind. After Jack had gone out of her life, her tongue was loosed and the stories came to be the fairyland of that evening hour together. Little Mary would throw her arms about her neck and beg, "Tell us about good Uncle Wette, and the pigeons in the barn, and the cows, and kitties and the pony—please, mamma!" And Jack would want to hear about the farm and how they sheared the sheep.

Sometimes they would invent stories in turns around, though little Jack was never good at this. But Mary had her father's gift, and loved to spin yarns when she could get a hearing. She would take the stories Hilda told about the old home life, pick them apart, and put them together in strange ways, that made Hilda sigh to think how narrow a world her children knew and wonder at the child's imagination that spins a wondrous web of slender threads. Then Mary would talk about the woods, as if every tree and every leaf on the bough were as much alive as the birds and beasts.

"There was once a boy," she said, "who set traps. And he always set them two together, because, you see, he thought the rabbits would be lonely when they were caught. But the rabbits used to get caught one by one and the boy was sorry for them. One day he caught a rabbit in one trap—such a sweet little rabbit—and an angel in the other."

"Now, Mary!" protested Jack, "you know boys can't catch angels. They'd fly away."

"So do partridges fly away, you interrupting boy. Don't you catch partridges in traps? This was a teeny little angel, just like a wee, littlest baby. He didn't get his wings caught but his foot. He did it a purpose, 'cause the rabbit felt so lonely. 'Never mind, my dear,' he said to the rabbit, 'when bunnies get caught in traps, then something beautiful happens.' Then the rabbit snuggled up as close to him as he could, and went to sleep."

"The boy came in the morning, and he saw the rabbit, but he couldn't see the angel—boys don't see angels, do they, mumsie, dear? He thought the rabbit was dead and he took it out of the trap. And then he opened the other trap and the angel flew out and the trap hadn't hurt its foot one bit. It was only the body of the rabbit that the boy could see, for the soul flew away with the other angel, and it was such a dear little angel, too."

"What nonsense!" said Jack. "Rabbits don't have souls."

"How do you know?" asked Hilda, gently. "God thinks of sparrows, you know. Jesus

told us so. Don't you think he cares for rabbits? They may have souls, for all we know."

"And mustn't we set traps for them?" asked Jack, the hunter, anxiety in his voice. "Of course oo must," said little Sue. "I want a wabbit-cap like Mary's."

"Yes," said Hilda, "we may set traps, because we need to eat, and God has given the earth to us for food. But we must remember the angel in the rabbit and not make it suffer."

"Tell us a story about angels, mother."

"Angels are those whom God sends," said Hilda. "They are not all big people, like the angel who came to Mary when Jesus was to be born. God sends an angel to take care of everybody, I suppose."

"Me too?" asked Susie, with big open eyes.

"Yes, you! Did you think God had forgotten little Susie?"

"Oh, I know another story about angels," said Mary. "There was once an angel that wouldn't take care of a little girl, like Susie here, a good little girl. It flew, and flew, way off over the sea, till it came to London. Then it flew in at the queen's window, and there were ever and ever so many pretty dresses, silk and velvet and all the colors of the rainbow. And there were diamonds and rubies and strings of beads—oh, a whole yard long, all blue and green and red. Nobody could see the angel, and it had such a good time trying on the dresses, and counting the beads, and looking at the rings and chains! But by and by it got tired. There wasn't anybody to play with, for all the London angels were too busy looking after people and going on God's errands."

"Then the angel flew back over the sea. It flew down by the lake where the fairyslippers grow. It had such a good time playing with the trout, and talking to the birds, and petting the leaves that get so tired with moving in the wind."

"But at last it got so angry with a mink, down in our brook, because it caught the little fish, that it scolded and scolded, oh, so hard! Then the angel that took care of the mink looked at him and said: 'And where is the little girl you were to take care of, M. Angel?'"

"The poor angel felt so naughty that it never said a word, but spread its wings and flew away to find its little girl. It was so frightened to think what might be happening to her with no angel there."

"It flew, and it flew, just like the dove you told about that hurried home as soon as it was let out of the cage. And when it came where the little girl was, what do you suppose? Jesus was sitting by her watching her play jackstones with the neighbor's little girl! Wasn't it good of him! And the angel never, never ran away again, and the girl grew up to be 'most as good as my mamma!'"

Then Mary snuggled up against Hilda's knee. But as the story ended, the baby woke, and Hilda brought the evening to an end with the little prayer she had taught the children, and found courage and comfort from the thought of what her child had said. It was good to have the memory of her childhood's peace to rest upon—it was better to have a childlike trust in God. After she had tucked the children in with the covers that had been provided for her, she said in her heart as she lay awake and listened to the moaning of the wind about the roof,

"I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." And when she thought of all the trials of her life, and the children she must provide for all alone, she added in her heart, to shut the door on her anxieties: "Though he slay me, yet will I trust in him."

So to her memory and the children's imagi-



nation, the days of her youth and the thoughts of the Book and of the world about them came to be romance and wealth and happiness, more real for the narrowness of their winter-prisoned life. And in the freshened recollections of these bedtime talks the past came back, brighter and nearer than for many a year. In the poverty of her surroundings it became a joy to share the shadows of happiness from her vanished, plentiful days with the children to whom she had so little else to give.

There was wood to be had for the chopping, and Jack managed to keep the room warm, though it was a rickety little shanty, put up only to serve for a few months' use. In an ordinary wind it creaked and groaned, until Hilda was afraid that it would come down about their ears. There was a log ox-barn near by, and Hilda thought that by chinking up the cracks with moss and clay it would be better than the shanty. With Jack and Mary for her helpers, she spent many an hour of labor preparing it for use, and Jack brought in a towering heap of hemlock boughs and piled up wood in a corner. But before the work was ended they were all too sick to move.

It was scarlet fever which in January came down upon Hilda and her fatherless little ones in the lonely hut beside the frozen lake. Jack brought it home from an expedition he had made to the village in search of work for himself or his mother, which would enable them to move. He found no work, though there would have been a welcome for Hilda as a nurse, if Jack had only thought of that, but he brought home the fever, and he gave it to his sisters. The good doctor who had patched and plastered Camp Number Ten after its fight was down with typhoid, and there was no one within reach except the worthless Dr. Fell, a whisky-shaken, opium-sodden little man, who had drifted out of civilization into the lumber camps and in the terrible need of the time had drummed up a practice.

Dr. Fell was not without skill when he was master of himself. It was heart and conscience that failed, not intellect. So far as any one could see he was utterly without pity or shame. He had long ceased to respect himself, and how could he be expected to consider others? He exacted his fee at every visit, and the little store that Aleck Swanson had collected only sufficed to see Jack through the worst of his attack. Then Mary sickened, and Dr. Fell took the chickens from the shed and the remnant of the stores George Andrews had brought in for his fee. And when Susie and the baby took their turn—poor little children of want and sorrow!—the doctor demanded that little Jack should work out his fees as soon as he was well enough or he would leave them to die without his care.

It was no idle threat, for there was not another doctor within twenty miles, except the one at the mill village, who lay at death's door. Hilda starved herself, and suffered the shanty to be stripped, to the very clock upon the shelf and the Bible she loved, but when one bitter afternoon, after long weeks of nursing, the doctor took her mother's book, it seemed as if the last drop of energy for resistance failed. Her hand shook as she grasped the bunk in the delirium of the fever that for her children's sake she had fought off so long. She swayed lifelessly and sank to the floor.

Dr. Fell, to say the best—or the worst—for him, was drunk in this last predatory expedition, and not fit to attend a dog, much less a human being. He staggered out to his whimpering horse, which he had left unsheltered from the stinging wind, leaving the door half open as he went. He drove to the mill-village, arrived with frozen fingers, and left Hilda's precious book in pledge for further drinks at a saloon. Then he staggered home to his patient wife, who might have given thanks if he had frozen his whole vile body in the woods, but who nursed him back with a

woman's patience to such health and sobriety as he was capable of, at the cost of sundry bruises and contusions on her person, of which, from long experience, she took little heed.

Little Jack sprang to close the door as the doctor went out, but a gust of the stinging wind made all his poor strength necessary to fight against it. The house shook and swayed and seemed to stir on its foundations. The snow sifted in, and the "spit! spit!" as the hard flakes struck the chimney was incessant. The baby's moaning died away in a silence that frightened Jack more than sound. The younger girl lay in the lethargy of fever. Mary was too weak to be awakened. Hilda lay in a dead faint on the floor.

That was the time for Jack to play the man. There was a dry sob in his throat as he tried to lift his mother to the bunk where Mary lay. His strength, but poorly nourished since the fever, had not come back, but he pulled himself together, and his soul was strong. He roused Mary from her sleep, and the two poor children of distress lifted their fainting mother to the shelter of the bunk and chafed her cold hands and feet, but she only moaned.

"Get back to bed, Mary," said Jack in a whisper; "get back and keep mamma warm. The baby is asleep, and Susie, too, and I'm going for Mr. Wilson."

"No! no! and leave me all alone?"

"But, Mary, if mamma should die!"

They talked in whispers in the intervals of the gusts of wind that seemed ready to tear the house from its foundation. Mary sobbed on Jack's hand, to which she clung as if it were her only anchor in the ocean of despair, and then choked back the tears and bade him go.

He filled the stove with wood, took the warm mittens he had seen his mother knit for him, and the cap of squirrel skin which he himself had tanned, and pushed out into the storm.

Not far away was a family on a piece of stump land. The wind caught and chilled him, and he shivered with the thought of what he had left behind, but the man's heart was strong in his little body, and he fought his way across the clearing and along the lonely track that broke the drifts.

In the Wilsons' one-roomed cabin, the family were already in bed, for that saved oil and economized in heat, but at Jack's knock the fire was once more kindled, and by the warm stove he told his tale.

"Poor lad! poor lad!" cried Mrs. Wilson, "could you get her here?"

"I'm afraid not."

"If I had Stebbins's team," said Mr. Wilson, "I'd hitch up and bring her over, though I don't know where they'd sleep," casting a look about the room, where in bunks and boxes his six children were already "in bed."

"The old ox-shed is about ready," said Jack. "I caulked up most the last bit I could reach yesterday. If we could only get them across! With this wind, I'm afraid the shanty will come down."

"Well! Well!" cried Mrs. Wilson, "we must go and see."

"D'ye suppose we could get her across in the wheelbarrow?"

"I don't know. We might try."

It was a strange procession which fought its way through the storm—Mr. Wilson and his wife and son, the wheelbarrow, clumsy in the drifts, and little Jack trudging behind, fighting the drowsy weakness which made him feel as if there would be no joy like sleep in the nearest drift under the soft white covering of snow that would shield him from the stinging and benumbing wind.

They found the shanty evidently breaking down under the impact of the storm. Hilda lay moaning. Mary held her hands, with big eyes looking out to welcome them. The baby lay asleep in the repose that knows no earthly waking. Susie was chilled and dying with a wreath of snow across her pillow where the wind had wrenched the logs and left a crack.

Wrapping Hilda in the bedclothes, with a rope upon his shoulder to pull while the son pushed behind, Mr. Wilson worked across the clearing to the old ox-shed. There, in the bitter chill of the unheated dark, they laid her down upon the bed of hemlock boughs which little Jack had gathered.

Mrs. Wilson had stayed in the shanty to comfort Mary and came on the second journey with Susie in her arms. Jack brought the baby, wrapped in all that Dr. Fell had spared them for a now unneeded warmth.

They emptied the stove and loaded it on the barrow—just in time!—for at the next fierce blast the roof lifted and slipped and slid, and the snow began to drive unhindered into the bare space of the floor.

Jack had already kindled a fire on the earthen floor of the shed, and Mrs. Wilson had blocks of wood heated and put at Hilda's feet, who had fallen into the sleep of utter exhaustion.

[To be continued.]

## Our Readers' Forum

### Union of Three Denominations

At the regular meeting of the Toledo, O., Congregational Ministers' Union, Oct. 3, the United Brethren were invited. A Congregationalist, Rev. E. B. Allen, read a paper upon the proposed union, and was followed with a paper by Rev. F. P. Rosselot of the United Brethren. In the discussion all were enthusiastic in their support of the union. The Congregational ministers then voted unanimously to ask the United Brethren ministers of Toledo and vicinity to membership in their body, and a committee of two Congregationalists, Rev. F. D. Kelsey and Rev. C. M. Burkholder, and one United Brethren minister, Rev. W. C. Shupp, were appointed to examine the constitution and bring in such recommendations of change as are necessary to accomplish the union. The Methodist Protestant denomination is also included in the proposed change, although at present there are none such in the city. Is not this a beginning of the new day?

### A Conference Approves

At the semi-annual meeting of Puritan Conference held at Fredericksburg, O., Sept. 29, it was resolved unanimously:

That we notice with pleasure the present tendencies toward a closer fellowship among the different denominations, and especially the movement for federation, or closer union of the Methodist Protestant, the United Brethren and Congregational churches, and we recommend that the pastors of our churches familiarize their people with what is proposed in this movement, and with the steps that have been taken.

ROBERT HOPKIN, Scribe.

### Believes in Aggressiveness

Allow me to express my personal gratification over the editorial, Do We Wish New Members in Our Church? If our denomination stands for aggressiveness in the West and South, why should it not also in the East as well? I am calling the attention of my people to the editorial.

Hopkinton, N. H.

LOUIS ELLMS.

### A Prophecy in a Name

I am for union! Let the name of the "combine" be The United Christian Church of America.

Geneva, O.

R. S. LINDSAY.

Rev. B. Fay Mills has resigned from the pastorate of the First Unitarian Church, Oakland, Cal. "Hanging to this wire for a season," says The Bystander in *The Pacific*, he "now loses his hold, and drops again into fog and space."

## The Conversation Corner

### Odds and Ends of Our Vacations

THESE stories may not be even *odd*, but they must be the *end* of our vacation reports, unless indeed something very nice comes in before this is published—I could never refuse that!



Let us attend first to that little boy in the grass, before the chicken jumps off his hat and runs away. With the picture came a short letter which I shall not print, because I saw the little fellow himself, this very morning, coming into a store where I happened to be. Although I had never seen him before, his bright face looked so exactly like the picture that I asked him his name, and it was the same as that in the letter! (It was easy to remember, for it began with AB.) Well, little AB said the chicken's name was Dot, and it lived on a farm where he had his vacation—he didn't know the place, except on the Connecticut River in Vermont. Dot was very tame and would climb on his back and sit on his head. In the words of the classic poem,

And everywhere that Abbott went,  
The chick was sure to go—

and now it has followed him into our Corner!

The sender of No. 2 I did *not* meet on the street this morning, and so can only copy her letter.

... You asked for vacation pictures and I send one of the first I took. You will need another guess at "anonymous children," for all I know is that they were "kodak-kid-napped" at Bass Rocks, Gloucester, and belonged to "Ministers' Row," which was composed of clergymen and their families. If they are not Cornerers, they ought to be! They were cunning tots; I shall watch the Corner with more interest than ever to see them.

Cambridge, Mass.

MARGUERITE.

"Cunning tots" indeed, and if ministers' children they ought of course to be Cornerers; let them send their names and they shall have their "stifkits" by return mail.

Picture No. 3 relates to a tragic nautical experience mentioned by a writer in last week's Corner.

... The boat belonged to a Dorchester party who were cruising along the coast. One day it was too rough for them to stop aboard and they came ashore and camped. In the night

the boat was wrecked. If they had stayed aboard they would have been drowned. They lost all they had on board and had to go home by train.

Attleboro Falls, Mass.

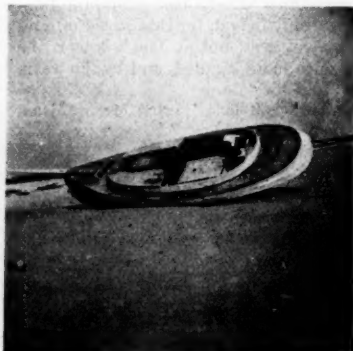
AMELIA C.

No children mentioned, but possibly some Dorchester readers may recognize the dismantled and dismantled wreck on the Squish shore.

The last view shows no wreck, for there was neither gale nor sea nor tide nor breakers in that quiet Essex County pond. Will it be proper for me to say that I was in that boat? Do not misunderstand me—I was not on board when the picture was taken, for I had just stepped out on a springboard (rather too



much spring for the dryness of my feet!) to take the picture. That boy in the stern had invited me to go a-fishing, and I pulled in six perch while he caught one, that being the exact ratio of our respective ages; but having politely allowed me



to beat him to that point, he did much better—I omit the score!

Another Essex County member—I remember her in the Mashpee woods excursion a few years ago—writes:

Dear Mr. Martin: We have moved from Cape Cod to West Newbury. The Merrimac River is right back of us, and every day in summer a steamer goes up and down from Haverhill to Salisbury Beach. Whittier's homestead is across the river from us, and also the cemetery where the countess spoken of in one of his poems is buried. When we went to his birthplace we saw the great-grand-niece of the girl who spelled him down. We spent a week at Plum Island, and a day at Hampton Beach. We went on Boar's Head and I stepped on his nose!

West Newbury, Mass.

RUTH W.

Happy Ruth, to live so near the places made more beautiful by the good poet of the Merrimac!

Dear Mr. Martin: I live in Spokane, but we are camping in Colfax now. Papa has an orchard and farm here. We go on a good many excursions in the woods and by the river. We have a horse, who is a great pet, and my sister and I ride horseback, sometimes three of us get on together. Every morning she comes to the door for water, and once she nearly walked into the house.

Colfax, Wn.

HELEN W.

I have a letter from Nettie A., Pasadena, and another California girl sends a picture of a boy on a fish, with a "fish story" about it.

Dear Mr. Martin: Our vacation was in a pretty little New Hampshire town on a hill-top. We took long walks in the woods and built a log cabin out of pine needles and tree trunks. One day I walked to Joe English, a mountain four miles away, with my brother. He wanted to climb up the cliff, but alas, I had been there before—the day when our lunch tumbled over that cliff! We went up the other side, and climbed an enormous pine. O, what a view—Monadnock, Wachusett, and even the White Mountains. We crept to the edge of the cliff—it looked two miles straight down. When I got home I was a little footsore!

Dorchester, Mass.

ERNEST P.

O, I know that "pretty little town on the hill-top!" "Old Joe" (as the people call him) is the tell-tale. I was at Mt. Vernon for three days in September, remember seeing this very boy there, and had a pleasant vacation experience, which I will tell to

### The Old Folks

as their only crumb this week—next week we will give them the whole page. I rode over the hills to Lyndeboro to call on our oldest Corner member, Mrs. Steele, one hundred and two years old. She was very well, talked pleasantly of old things and new and wanted me to mark a Psalm in her Bible. I marked the ninety-first—is not that a good one for Old Folks? She gave me for our Cabinet an old-fashioned pincushion recently made by her own hands. We also called on another lady near-by, one hundred years old, passing by the home of a man ninety-eight years old. We called also at the Parsonage, but they were all young folks there!

The old folks do not all live in that beautiful town among the hills; I have recently attended the ninetieth anniversaries of two Massachusetts women, and



read almost every day in the papers of others who are enjoying "length of days, and long life, and peace," according to the promise. "I will satisfy him with long life, and shew him my salvation" must be true!

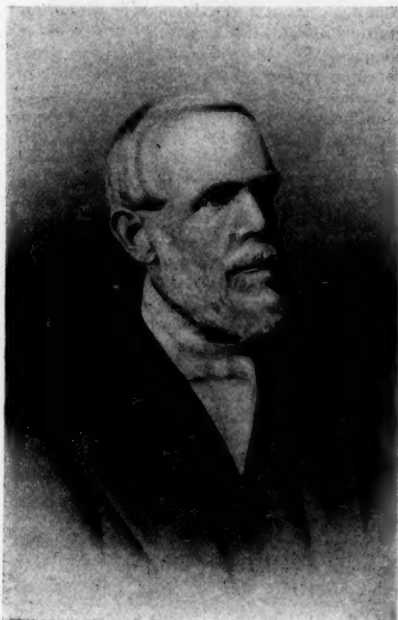
Mr. Martin



## Circulating the Bible Far and Wide

How the American Bible Society Is Distributing the Scriptures the World Over

This is the time of year when two of our great missionary societies are holding their annual meetings, while the general subject of the world's evangelization is appealing afresh and strongly to our churches. An important collateral agency in missionary undertakings is the American Bible Society, whose picturesque and varied work in different lands is presented in the following pages. They will give many of our readers a new conception of the extent and fruitfulness of the society's operations in many lands.



The late Dr. Elias Riggs of the A. B. C. F. M., translator of the Bible into Turkish, Armenian, Modern Greek and Bulgarian. 2,300,000 copies of Scripture supplied the Levant by the A. B. S.

were from missionary presses in mission lands.

### A New Work in the Philippines

Bible distribution was practically unknown in the Philippines until the American possession. Agents representing the British and Foreign Bible Society had attempted to enter Manila many years before but had been driven out. So far as can be learned no portion of the Scriptures had ever been translated into the dialect of the Philippines under Spanish occupation. Immediately upon hearing of the action of the American fleet in Manila Bay the American Bible Society cabled to its agent in China, Rev. Dr. Hykes, to visit the Philippines and report as to the opening for work there. On the strength of his report in 1899 an agency was established. The need for it is shown by the fact that the circulation of the Scriptures, largely Spanish at first, during 1900 was 10,873, in 1901, 32,733, and in 1902, 91,260.

During this time the New Testament in Tagalog had been completed by the British and Foreign Bible Society and the Gospels and large portions of the New Testament completed in Ilocano, Pampanga, Visayan de Cebu by the American Society, and similar portions in Pangasinan and Biol by the British Society. Work is going forward rapidly in two or three other dialects. A number of individuals have taken upon themselves the cost of a single gospel or

epistle in one of these dialects. The circulation has been accomplished under great hardships.

Two of the society's colporteurs have already

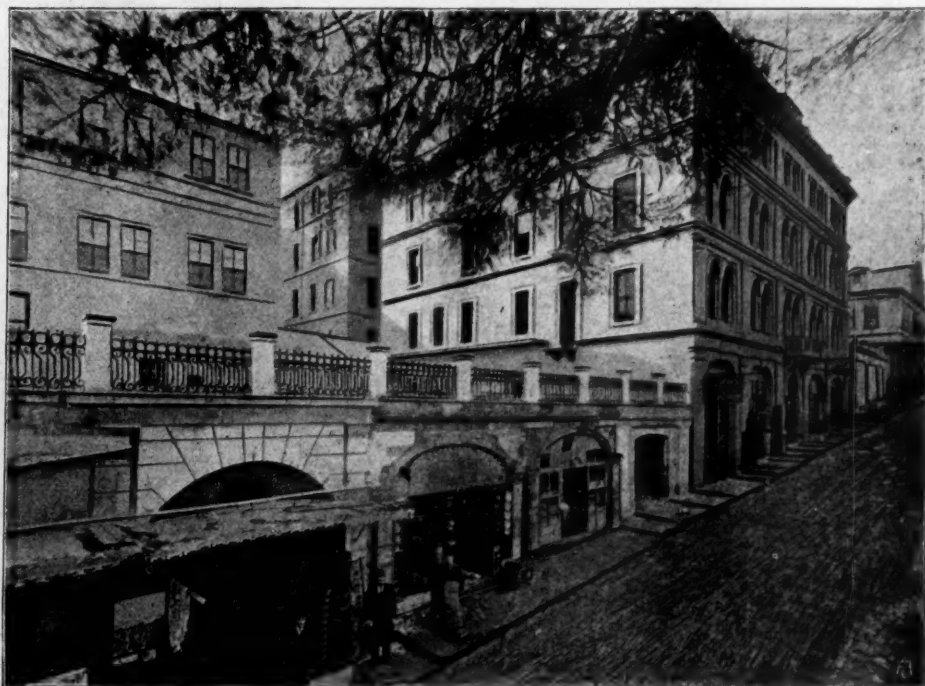


Mexican Colporteur

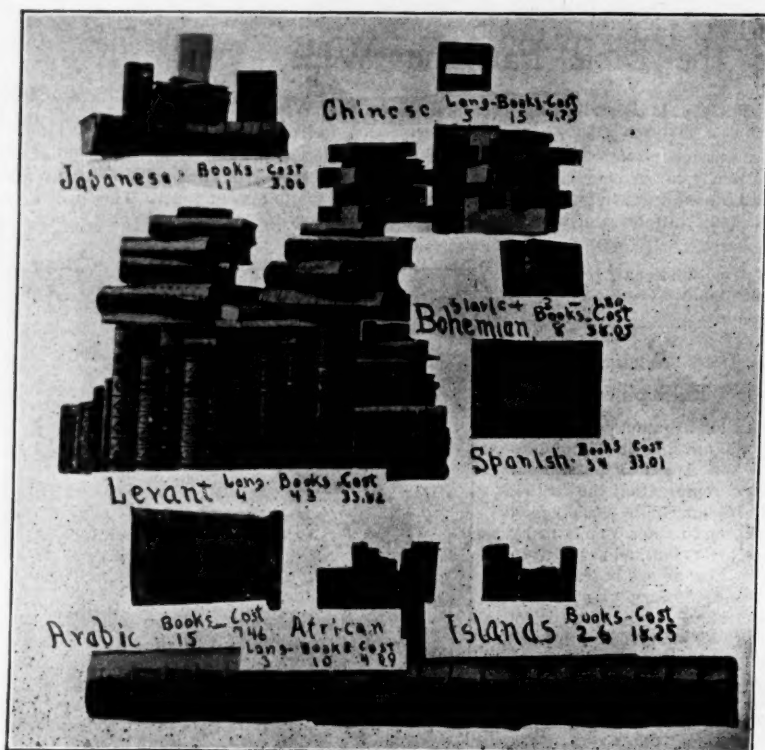
### A Foreword

Every Congregationalist has reason to be deeply interested in the work of the American Bible Society. It has been and is the most intimate collaborator with all its missionary movements. Congregationalists and the Bible Society have together translated the Scriptures into American Indian dialects, into the languages of Micronesia, into tongues spoken in Africa, and the languages of the Turkish empire and the dialects of the Chinese and Japanese people. In Austria, Spain, Armenia, Turkey in Europe, in Japan and China, in Ponape, the Gilbert Islands, the Marshall Islands, Guam, in Africa, and in fact in all the fields of the American Board, save in portions of India, the American Bible Society is the active servant of the advance movements of Congregationalism.

Congregationalists are influential members of its Board of Managers, and one of its three secretaries, Rev. Dr. E. P. Ingersoll, is a Congregationalist, taking the place made vacant by the death of Rev. Dr. E. W. Gilman, a Congregationalist of unusual gifts and devotion. Throughout all its history the Bible Society has by its ideals and its methods of work appealed to the spirit of Congregationalism. Only a brief survey can be given of its present activities in these pages. Its issues in the year closing the first of last April, were the largest in its history, and amounts to 1,933,558. More than one-half of these



Bible House, Constantinople, also occupied by the A. B. C. F. M. The corner room, second story, contains the Bible in twenty-three languages for sale



Scriptures used by the A. B. C. F. M. The language, number of volumes, dialects and cost to the A. B. S. to manufacture appear in connection with each group.

died, one by cholera, due to exposure, and the other reported killed by enemies. In journeys in the north of Luzon and in the various islands, these pioneers of American Christianity have wrought a notable work. Mr. Gugin, who was recently killed, made remarkable sales in Lyte. He was asked to take a trip with the Roman Catholic paymaster and family; his transportation was given him and he held meetings and preached the Word at every stop, selling over a thousand copies of the Scriptures. It is reported that the Filipino National Church has introduced the Philippine Gospels into its school at Dagupan. In October, a year ago, from Dumaguette Mr. Garvin sent to the office in Manila the following telegram: "Sold 4,000 in three hours. Send 10,000 Visayans, 500 English, 400 Spanish. Rush." That is a new thing for the Philippines. As ninety-five per cent. of the people in these islands do not speak Spanish it is clear that these dialect translations are necessary to the enlightenment of the people concerning holy things.

#### A Word From Austria

Rev. Dr. Clark writing from Austria says: "How often one Bible or one Testament is so blessed of God that a whole family or the char-

acter of an entire village is changed." "We go forward into the New Year with fresh hope and good cheer, firmly believing that your noble Bible Society will be inclined to help us more during this year than in the past."

#### Increased Demand for Scriptures in Syria

Recent communications from Beirut indicate that it is almost impossible for the mission presses to print editions of the Scripture rapidly enough to supply the increased demand for them on the part of the populations in the Lebanon Mountains and in the regions toward Damascus. The American Bible Society's publications at Beirut go all over the Arabic-speaking world. They are sold in Egypt and along the east coast of Africa, and in Madagascar. The room in which they were translated still exists in Beirut as a Jerusalem Chamber and bears upon its entrance a marble tablet to the memory of Dr. Smith and Dr. Van Dyke, by whom this remarkable work was accomplished.

#### The American Bible Society and the American Board

BY SEC. J. L. BARTON, D. D.

The Bible Society is the right pinion of the Foreign Missionary Boards. Were there no such National Bible Society, each Foreign Board would be compelled to do an extensive Bible publication work, a method at once confusing and wasteful.

As we retrace the history of the work of the American Board during its ninety years of operations abroad, it is impossible to express in adequate terms the value of the services rendered us by the Bible Society. The story of the work in no one of our twenty missions could be written without giving large place to the part taken by the Bible Societies. Our own missionaries have translated the Word into not less than twenty-five different languages under the general direction of some Bible Society. These translations have been printed, and our entire missionary force and mission machinery have been engaged in the distribution of the Book. We have maintained countless Bible dispensaries, trained and superintended colporteurs, and personally engaged in the sale of that Book without which there could be no missions.

Foreign missions could no more be conducted without abundant and cheap Bibles than an engine could be run without fuel. An adequate Bible supply is the reservoir upon the heights from which the Water of Life for the thirsting multitudes is drawn to the ends of the earth.

During the past year we have worked shoulder to shoulder with the American Bible Society in Mexico, Spain, Bohemia and



Colporteurs in Turkey among the Armenians



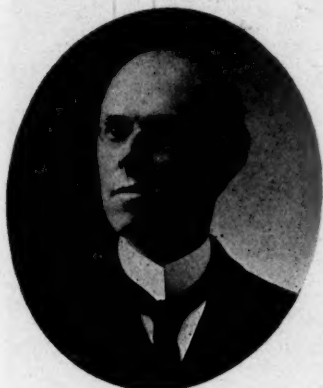
Mr. Charles F. Gammon, Supt. of the A. B. S., North China, starting out on a long Bible tour



Colporteurs in South America



Austria, and in every one of our twenty mission stations in Turkey. In China and Japan the missionaries of our Board and the agents



REV. A. E. COLTON  
Field Agent for New England

of the Bible Society have labored as members of one organization in their efforts to place the Bible in the hands of all who can read. We could never have met the unprecedented demand for the Word of God in South Africa had it not been for the help of that society, and only by its generous aid have we been able to supply this Word to the various races reached by our Micronesian Mission. But the catalogue is long and need not be continued.

The American Bible Society and the American Board are close together in the name they bear, but they are still closer in the work they are together attempting to do in preparing and circulating the Bible in the vernacular, among the various races of the earth. And when to this is added the close connection of this same society with all benevolent societies in our own land its magnitude is at once apparent. Is it not the warm heart within all our benevolent causes? The fathers established the Bible Society not as a business, not as a simple charity, but as a great benevolence to join with all forces at home and abroad for the progress of the kingdom of Christ.

### Where Congregationalists and the Bible Society Touch Shoulders

Just how much the Bible Society has served the interests of Congregationalism does not appear in any report. Records of how many Scriptures have been placed where Congregational workers are toiling, cannot be, nor

vast sowing of the Bible Society in that field will be largely done by Congregational laborers. Missionaries from Turkey are uniformly enthusiastic regarding the Bible Society's assistance, and often leading part, in the evangelization of that great country. They know that while there are restrictions on their strictly mission work the Bible is finding its way into the hands and homes of the people. A great debt is due Dr. Elias Riggs for his unparalleled achievement in translating the Bible into Turkish, modern Greek, Bulgarian and Armenian. A writer in the *Missionary Herald* says of him, "What imagination can conceive of a greater glory attainable by men than that of standing one day in the vast

### A GREAT WORK IN CHINA AND JAPAN

In countries like China and Japan where many denominations are at work it is still more difficult to determine just what results accrue to each from the Bible Society's assistance. Congregationalists are among the five great divisions of workers in those fields and, approximately, receive one-fifth of the society's distribution of Scriptures. Five hundred thousand copies of Scriptures circulated annually in China, and 225,000 in Japan, are mighty factors in the redemption of these nations. And again let us remember that the harvesting is to be done by the Church of Christ mustered under special regiments. Spindles and looms are final factors in



Chinese Colporteurs



Francis Pengoth, a Colporteur for twenty-five years, and a group of South Americans

woolen and cotton mills, but the humble coal in the boilers had its part in producing the fabric.

Tributes are constantly appearing in the letters from missionaries, showing the widespread approbation in which the work of the Bible Society is held, and the great assistance which it renders these faithful workers. Is it not natural that Dr. Judson Smith of the American Board should write: "If there were no agency doing the work of the American Bible Society, we should be compelled to

inaugurate one. Our debt to it is immeasurable. We should feel hopeless, helpless without it."

Home missionaries are constantly writing from their destitute fields for copies of the Word of God, and they are supplied by the hundreds and thousands. City missionaries also love the Bible Society and find it a warm friend in supplying the great needs among all nationalities in the cities.



The first load of Bibles which ever went into Rome—It accompanied Victor Emmanuel's army. From a very old photograph

ought they to be kept. A great seed sower is the Bible Society—like the Oriental farmer sowing the wild rice from his boat upon the flooded fields, not knowing where the seed falls, always sure of a harvest, but not recording who gathers the grain.

### DR. RIGGS'S MARVELOUS WORK

In many parts of Turkey Congregationalists are the only workers and the gleaners from the

assembly of the redeemed to hear the 'well done' of the Master and be recognized by four nations as an important instrument in the hands of God in the unlocking of the Bible to their understanding, notwithstanding the frenzied efforts of their own religious teachers to keep its truths from their knowledge." And it is the Bible Society which has made the translations of the scholarly Dr. Riggs available for the millions of Turkey.

### New England's Fair Share

BY REV. E. P. INGERSOLL, D. D.  
Corresponding Secretary Bible Society

Eighty-seven years ago New England stood well to the front in approving the universal desire of the local Bible Societies to have a central organization, with headquarters in New York, which should be the "clearing house" for all the Bible Societies in the United States. Eminent Congregational ministers and laymen took part in this organization, and Lyman Beecher was the secretary of the meeting.

From that day to the present the American Bible Society has responded to the appeals of the missionary boards of all denominations, both home and foreign, which have sought



REV. E. P. INGERSOLL  
Secretary Bible Society

its aid. So far as funds permitted the society has willingly supplied the wants of these boards, not only in this but in foreign lands. More than this. It is the only means by which the foreign boards can procure Bibles and Testaments for their work. To crown it all, our translations of the Scripture in nearly one hundred languages are furnished to the various denominations free of cost.

At the beginning of the twentieth century so aggressive have the denominational boards become (owing to the large demands for charitable educational and missionary work), that the income of the Bible Society has been much reduced and this year we have been obliged to cut down our appropriations in many foreign fields where we have been doing colporteur work.

It is not long since seven societies were claiming the support of the Congregational Church. Two of these have been united, leaving now only six of the original number. In the region of New York, and perhaps in some other sections, an interesting and important society has taken the place of the seventh. Let us call it seven to which we as Congregationalists are bound. Shall that be a limit? An ancient record of divine authority says, "Give a portion to seven, also to eight." *Let the Bible Society be the eighth!*

*Bible House, New York city, Oct. 5.*

### The Moral of It All

The income of the American Bible Society is not what it should be. It has kept up fairly well in these days of intense pressure upon the churches for causes that are more immediate and crying in their claims. Its revenues are, however, about half what they ought to be. The society should receive from all sources annually \$750,000 at least. Its receipts last year all told were \$377,742.41.

The income from vested funds would not carry on the work six weeks. If the Bible is to be at the service of the missionary in all lands where American missionaries are at work, if it is to be put into missionary languages and carried to the destitute homes of earth, the Christian churches and Christian men and women of America must give largely and regularly to the support of the society.

Why should not a collection be taken every year in every Congregational church in America for this work which lies at the foundation of all the life of the church?

A church without a Bible is an unthinkable proposition. Does your church take a collection yearly for the Bible Society? If not, why?



Golubeff, former Colporteur of the Bible Society.  
On his last tour he traveled 30,000 miles



Edgerton Young teaching Indians to read the Syllabic Bible by which method they learn to read in a few weeks

## A Handmaid of the Six Societies

### Terse and Significant Appreciations from Leading Officials

The American Board of Foreign Missions could no more carry on its work without the aid of the Bible Society than a ship could sail without a compass or a bird fly with a single pinion.

J. L. BARTON, Sec. A. B. C. F. M.

In Minnesota missionary work the new churches were incomplete without a Bible in pulpit and pews; for the many unable to buy, the aid of the American Bible Society seemed indispensable. I shall never forget how grateful we all were to that society.

GEORGE A. HOOD, New England Sec. C. C. B. S.

The American Bible Society for years has honored all requests made by us for Bibles of the simpler kind for distribution, through our missionaries, among the needy in the newer portions of the land. This has been a most needed and important help in our work.

GEORGE M. BOYNTON, Sec. C. S. S. & P. S.

The Bible Society helps the work of the Home Missionary Society very effectually and very freely. It gives Bibles and Testaments for our churches. For our increasing work among foreign-speaking people such help is very essential.

JOSHUA COIT, Sec. Mass. C. H. M. S.

We are greatly indebted to the Bible Society for the Spanish edition of the Scriptures which enables us to put the gospel into so many homes in New Mexico and for the generous contributions which enable us to scatter Bibles among the Mormons in Utah.

EDWARD S. TEAD, Sec. C. E. S.

The Bible is taught daily in all the schools of the American Missionary Association. It is read at morning prayers, hence there is a large demand for it, an increasing one from all our churches and schools. The Bible Society never fails to respond to our constant requests, and we gratefully acknowledge our indebtedness to it.

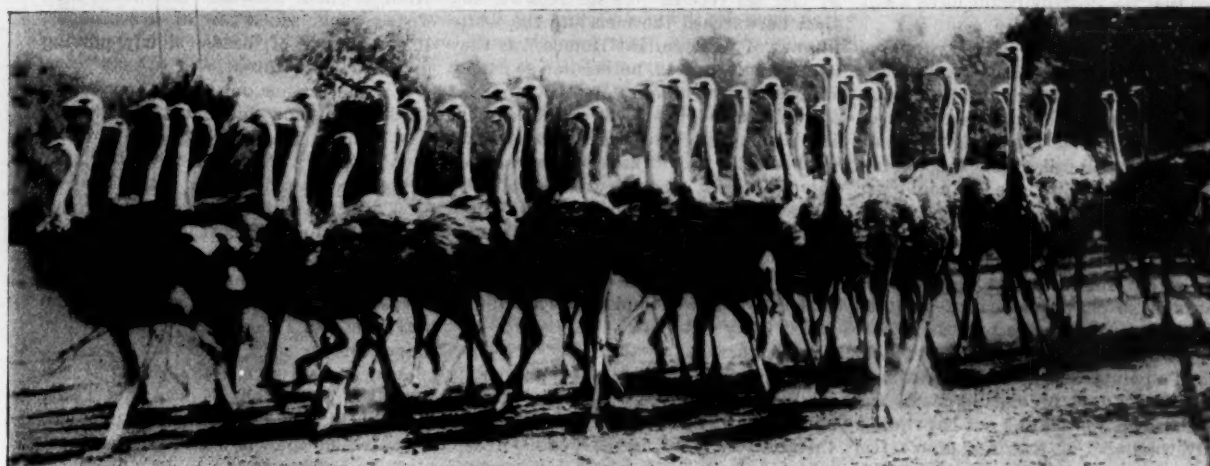
GEORGE H. GUTTERSON, Dist. Sec. A. M. A.

When, a few years ago, I was Home Missionary Superintendent in a rapidly growing Western state I saw, as never before, the inestimable value of the work of the American Bible Society. This society is the strong right arm of all other missionary societies.

R. A. BEARD, Eastern Representative C. H. M. S.



## For the Children



## At the Ostrich Farm

By Lily Manker Allen

Teddy had a half-holiday, and he didn't quite know what to do with it.

"I wish I could do something new, something I never did before," he said.

"How would you like to go and see the ostriches plucked?" asked Uncle Theodore, who was spending the winter with Teddy's family in California.

"Oh-h! Could I, Uncle Theodore?" and Teddy's round eyes grew rounder. He had seen the big sign on the front of the electric cars announcing the plucking, and he had wondered what it would be like, but he had never dreamed of connecting himself with it.

"Yes, I think we might," replied Uncle Theodore, "if mamma is willing."

So the early afternoon found a tall man and a very smiling little boy holding to the brass rods on the back platform of a crowded car.

When the twenty-minute ride was ended Teddy and his uncle stepped from the car and went up the broad, flower-bordered walk to the cottage through which they must pass to get into the farm. The door opened into a large room filled with feather goods of all kinds. There were long, fluffy boas, black, white and gray, and beautiful tips and plumes and fans. Teddy thought if mamma were only here, she would enjoy this display, but as for himself, he saw no reason for tarrying, and Uncle Theodore seemed to be of the same mind. So they went through another door and down the

steps, and found themselves in a sort of park, where birds were twittering among the live oaks on the hillside, and white fences showed themselves here and there through the green.

There were the ostriches at last, a forest of long bare legs and necks, the bodies of the females a dull gray, the males black with white tips on wings and tail. Teddy and his uncle walked along by the white fences, past drove after drove of the curious birds.

Here was a great fellow eight feet high and 300 pounds heavy, with a handsome black body trimmed with snowy plumes, a red bill and red streaks down the front of his legs. Outside his fence, nailed to a tree was the warning: "Keep away

from the fences. The birds are dangerous." And this one certainly looked it, as he struck at a man outside the fence with his powerful foot. The blow fell on the fence instead with the sound of a hammer-stroke.

"It would be as much as a man's life is worth to venture inside that pen," said one of the guides.

"How can you pluck him, then?" asked Uncle Theodore.

"O, we scatter corn on the ground, under the fence, and when he goes to pick it up we blindfold him through the fence and then we can manage him."

Teddy heard one of the guides say that most of the ostriches at the farm came from South Africa, but they soon saw

a pen containing a drove of speckled gray birds from the Nubian Desert, who had traveled 12,000 miles to reach this new home.

"But where do you s'pose the plucking is to be, Uncle Theodore?" asked Teddy, unable to conceal his impatience.

"I think we'll find it by and by if we keep on," was his uncle's reply.

A great many people were coming and going, a number of them carrying cameras. Uncle Theodore soon spied a group gathered by the fence some distance farther on, and calling Teddy, who had loitered to gaze at a lazy bird lying on the ground, he said, "There's your plucking, Teddy." But when they reached the spot, all Teddy could see at



Plucking an ostrich

first was a long gray downy neck high above the fence; a bag had been drawn over the head, out of which peeped the bill so that the nostrils could have a supply of fresh air.

Coming to the front of the group of spectators, Teddy saw that the bird was in a sort of pen, through the lower part of which the great feet could be seen beating the ground frantically. Climbing on the lower rail of the fence a few feet behind the bird, Teddy could see two men at work, one holding the ostrich and the other plucking him. This must be done from behind, because these birds strike forward with their strong legs; and so they are driven into the V-shaped pen before the process begins.

Teddy saw that the man who was plucking had a pair of sharp iron nippers such as his father used for cutting wire, and with these he was pulling out bare quills. Teddy wondered if the bird didn't feel just as he felt when the dentist pulled a tooth for him—only the poor creature had dozens of quills to pull! He heard the man tell one of the visitors that the plumes had been cut from these quills ten weeks before, and the quills had been left to die before being pulled, to make the operation less painful. Only the wings and tail are plucked, this being

done every nine months beginning when the bird is eight months old.

Teddy was glad when the prisoner was at last set free to join his fellows, and then he watched the men clip the white plumes of "the gallant Romeo," as they called him. Indeed, he became so deeply interested in watching Romeo, and the inquisitive neighbor who came stretching his long neck to see what was going on, and who had to have his ears boxed for his pains, that a great gray bird stalked noiselessly up entirely unobserved by the boy until he felt something touch his cap, and then he let go of the fence and came down so suddenly that one foot went splash! right into a pail of dirty water.

A laugh went up at Teddy's expense, but he himself wanted to cry. Looking up, however, he read a message of courage in Uncle Theodore's steady eyes, and then bravely joined in the laugh.

Uncle Theodore's face fairly beamed on Teddy then, but he only said: "If we begin to stroll back now, we'll be just in time to see that Nubian drove fed. I saw a man bringing a load to their pen just now."

Sure enough, by the time they reached the pen, the speckled birds were greedily eating their supper of chopped alfalfa.

"Now for dessert," said the attendant, taking a small orange from his pail and giving it to the ostrich nearest him. Another and another followed, until Teddy could see a row of five oranges, like a string of beads, slowly moving down the long throat.

A little farther on, they stopped at a shed to see some chicks just hatched the day before. They were kept in a warm incubator, in a dark corner, but the fluffy yellow body could be seen, with its downy neck spotted with black, and the bright, prominent eyes. But the neck was not so long proportionately as those of the full-grown birds, and the pretty little creatures looked more like ducks than anything else Teddy ever remembered to have seen.

An egg lay on the table near-by. It was as large as a baby's head, and Teddy was told that it weighed three and a half pounds and that it would require forty days to hatch.

After watching the baby ostriches for some time, Teddy and his uncle mounted the steps to the feather room again, and buying some photographs to take home to help mamma see what they had seen, passed through the door and down the flower-bordered walk again to take the car for home.

## The Home and Its Outlook

### The Boy's Bible

BY REV. HERBERT A. JUMP

"What is the story you like the very best in all the Bible?" He was a lad of eleven years and I was teaching myself by entertaining him one Sunday afternoon.

Quick as a flash came the answer, "The valley of dry bones."

Later I turned to a lesson quarterly and found that his Sunday school lesson that day had been The Founding of the Church at Corinth. Alas! the prescribed Scripture must have been indeed a valley of bones, bones that were "very dry," whereas to his mystery-loving and movement-hungry soul the Ezekiel vision was always fascinatingly alive.

The incident may remind us that a Bible to be a Bible must do more than contain truth. It must portray its truth so as to awaken obedient interest. And if you are after the obedient interest of a boy, you will secure it only through appealing to what the boy feels and loves. "Every man selects his Bible out of the Bible," declares Dr. Clarke. In the case of the boy the selection is automatic and corresponds to what he is. If he quivers over the adventures of Daniel but goes to sleep over the Thirteenth of First Corinthians, Daniel is Bible to him and Paul is not, and the roarings of the lions contain more potencies of gospel than the eulogy of love which suffers long and is kind.

The Boy's Bible, therefore, will not be the whole Bible. It will have in it far more of the Old Testament than of the New, for the Old Testament is the Boy's Testament. The boy stage of civilization corresponds about to that of Judges; it will be many years before he will grow up to the gospel of John. Little poetry, less

doctrine, much incident and picture material, and above all the stories that usher before the imagination ideals alive in flesh and blood and doing things—of such is the Bible of heaven to the pulsing eager boy.

Let it be a book about men with incidental teaching concerning God rather than a book about God with only occasional allusion to real men. By many a boy the Bible as presented to him is considered neither a man's nor a manly book. He hears of it chiefly from women. His mother and sisters carry it to church, but his father never. The only Bible-man visible is the minister, but he cannot tell second base from pitcher's box, so counts in with the women. Is it any wonder that the boy's nerves fail to thrill when, with unctuous utterance, the minister some Sunday promises "a nice, new Bible to every child that joins the church at next communion?" If, on the other hand, the Bible were laid before the boy as a book of actual, living men, perchance in the years of his maturity he would be more likely to become a man of the Book.

Nor should the Boy's Bible have attached to it any confusing doctrine of infallibility. To a boy the statement, "We must believe everything in the Bible," tends to mean for all practical purposes "whatever is in the Bible is right"—whence come perplexities and misunderstandings. What parent would give her son "Mother Goose" and say, "Here are the patterns of conduct for you to follow"? Mrs. Hubbard who went to a cupboard might serve as a model if the lesson were on kindness to animals, but in the same pictorial procession with Mother Hubbard are Tom, the Piper's Son, who stole, and Jack Horner, who stands convicted of gross vanity and con-

ceit. So in the Bible gallery of characters virtue and vice are mingled, discrimination is endlessly necessary, and generalization ever perilous. The Boy's Bible, accordingly, will not come with an advertised, inerrant authority; it will enter his life like any other book, and attain its uniqueness only as rapidly as he discovers its religious pre-eminence.

We tell our boys, "You must love the Bible," and because love knows no "must" but its own inner impulse they proceed to hate the Bible. It is much as if a mother were to pick out a likely wife for her son, and then egg him on to go a-wooing the candidate. Such maternal urgency rarely leads to a wedding. The Bible, on the contrary, which is less a prescription than an assumption, not so much an Eleventh Commandment as a beloved, cherished and frequently-read companion in the home, will easily win in proper season the heart's genuine affection.

Lastly, the Boy's Bible must move in a more benign atmosphere than has commonly enveloped the Parents' Bible. The latter was a book to be approached only with bated breath. One entered it often as he would enter a crypt beneath a cathedral floor. All this was because it was so earnestly regarded as "the Word of God." But what evidence is there that God speaks only in solemn words? Have we not erred in dissociating reverence from cheer, in measuring piety by its amount of sobriety? Rather let us believe that the sense of humor and the playful spirit have a divine origin. Smiles are no more out of place in church than songs. The minister or Sunday school teacher who does not laugh with his boys should be discharged for incompetency. We can serve the Lord, and yet do it with gladness. And is there



any question but that we shall be approaching the method of the Master in proportion as we introduce the Bible and the Bible religion into the boy's life, not through the Gate Grim of Awe, but through the Gate Beautiful of Joy?

### The Sick Child

He for whom the world was made  
Cannot lift his heavy head,  
All its pretty curls puffed out,  
Burnt with fevers, parched with drought.

He, the tyrant, whimsical,  
With the round world for his ball,  
In a dreadful patience lies,  
Old since yesterday and wise.

Like a martyr on the rack  
Smiles, his soft lips burnt to black,  
While the fever still devours  
His small body, sweet as flowers.

Dreadful patience like a sword  
Stabs his mother's heart, dear Lord;  
Make him naughty, wild, and gay,  
As he was but yesterday.

Little services he pays  
With his kisses and his praise,  
While his eyes ask pardon still  
That he's troublesome and ill.

He lies smiling with a fire  
In his cheeks blown high and higher,  
By the wind of fever fanned.  
Lord, his kisses on my hand!

Give me back my boy, I pray,  
Turbulent, of yesterday.  
Not this angel, like a sword  
In his mother's heart, dear Lord!  
—Katharine Tynan, in *The Spectator*.

### A Wealth of Interests

No one who has an interest is poor. And Miss Lydia had a hundred interests! A hundred? She had as many interests as there were people in the world, or joys or sorrows in Old Chester; so she was really very rich.

Of course, there are different degrees of this sort of wealth. There are folk who have to manufacture their interests; with deliberation they are philanthropic, or artistic, or intellectual, or even, if hard put to it, they are amused. Such persons may be said to be in fairly comfortable circumstances, although they live anxiously and rather meagerly, because they know well that when interest gives out they are practically without the means to support life.

Below this manufacturing class come the really destitute; the poor creatures who do not care vitally for anything, and who are without the spiritual muscle to manufacture an interest. These pathetic folk are occasionally made self-supporting by a catastrophe—grief or even merely some uncomfortable surgery in regard to their bank account may give them a poor kind of interest; but too often they exist miserably—sometimes, with every wish gratified, helplessly poor.

Above the manufacturing class comes the aristocracy to which Miss Lydia Sampson belonged, the class which is positively rolling in wealth! Every morning these favored creatures arise with a zest for living: you hear them singing before breakfast; at the table they are full of eager questions: Is it going to rain? No; it is a fair day; delightful!

—for it might have rained. And the sun will bring up the crocuses. And this was the day a neighbor was to go to town; will she go? When will she come back? How pleasant that the day is pleasant! And it will be good for the sick people, too. And the moment the eager, simple mind turns to its fellows, sick or well, the field of interest widens to the skyline of souls. To sorrow in the sorrows of Tom and Dick and Harry and their wives, to rejoice in their joys—what is better than that?

And then, all one's own affairs are so vital: the record of the range of the thermometer, the question of turning or not turning an alpaca skirt, the working out of a game of solitaire—these things are absorbing experiences. No wonder we who are poor, or even we who work hard at philanthropy, or art, or responsibility to manufacture our little interests—no wonder we envy such sky-blue natures.—Margaret Deland, in *Harper's*.

### Good Luck on Boston Common

"What in the world are all those people looking for?"

The place was Boston Common and I looked up from a brown study to see men, women, maids and boys crossing the grass in different directions with their eyes fixed on the ground.

"It can't be squirrels," my friend went on, "and it can't be that somebody has lost a ring, for they're scattered all over. What can it be?"

I looked at the nearest of them, a typical Boston woman of sixty, large of person, stately of tread and with cultured eyes behind her glasses. She was studying the grass at her feet as if it had been a cryptic page of Emerson. Then I remembered and exclaimed:

"They're hunting four-leaved clovers!"  
"No," said my friend. "Not really! Not on Boston Common!"

"Indeed," I said, "there couldn't be a better place just now. The spring seedling is just at its best. See how thick the red clover is. That's what they're doing and I'm going to find one, too."

"I'll beat you," was the answer, and he did, but only by a moment and in five minutes two middle-aged and respectable citizens were pacing the bricks of Tremont Street, each with a four-leaved clover in his buttonhole, and each happier, not, I hope, because of the good luck which comes to the finder of the magic leaf, but because of a much better thing, a recurring wave of that boyfulness—to coin a word—which makes the world seem young again.

For several days the Common has been one clover field and all the time the search for the omen of good luck has gone steadily on. There must be hundreds who have searched, and most of them must have found the lucky leaves. Who shall say that city life kills sentiment? How certain the spirit of genuine poetry—whether in the voice of the preacher, the printed words of poet, or the reminiscent invitation of a clover patch with its possible discoveries—is of a response from human hearts!  
R. S. A.

We may forgive those who bore us, but not those who find that we are bores.—*J. L. Spalding*.

## Closet and Altar

### THE SHADOW OF DEATH

*Let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.*

If there is a fathomless mystery of sin and sorrow, there is a deeper mystery of God's love.—*Harriet Beecher Stowe*.

We know in the dearest relations of human life how one little grave will bring the household close together, in an almost impossible nearness. So to know Christ is to know Him in the fellowship of His sufferings. And the years go bravely for those who do, and they count the cost well worth paying.—*Robert Nicoll*.

It is sometimes the mystery of death that brings one to a consciousness of the still greater mystery of life.—*Kate Douglas Wiggin*.

Shall the seasons bring no end  
To your sorrow, O my friend  
As you journey on your way?  
And your bitterness of grief  
Find no comfort, no relief—  
But deepen day by day.

It is nature's law, I know,  
That when our darlings go  
Such tears should blind our eyes;  
But because their life has gone  
To cast away our own  
Is neither well nor wise.

Your grief may smite the sky;  
No echo shall reply!  
Your stormy grief is vain!  
To will what God doth will,  
Is for us the only skill  
To cure this bitter pain.  
—*Matherly, tr., J. F. Clarke*.

It is a shame that 1,800 years of Christianity yet leave death dim and dismal as a devil's care. To be sure there is sorrow, but there is sorrow ended as well as begun; there is release, there is rest, there is victory as well as bereavement; and yet, no badge of hope, not one sign of cheer, not a color or insignia of immortal joy and beauty mingles with the black crepe and plumes of Christian heathen in and about the tomb.—*Henry Ward Beecher*.

Death is a great preacher of deathlessness.—*Maltbie D. Babcock*.

Remember, Lord, our afflictions and uphold us by the Spirit of Thy Grace, that we may rest in Thee. When heart and flesh shall fail, be Thou the strength of our heart and our portion evermore. Set Thy purpose in our thought above the shifting fashions of the world and the changing desires of our own hearts. May we be quick to respond to every call of Thine, whether it be to suffer or to work. Teach us sympathy and patience by the experience of trial. The joy of Thy presence makes us rich. Thy consolations are better than freedom from earth's sorrows. Blessed be Thou! who hast redeemed us and made us heirs of God and joint heirs with Jesus Christ. For His sake help us in every trial to show the glory of that inheritance by simple faith and patient love. Amen.

## The Experience of Forgiveness\*

By Rev. A. E. Dunning

The same reason exists for regarding David as the author of the Thirty-second Psalm as of the Fifty-first. It fits his condition at the time when he had confessed a great sin, and had been assured by the prophet that God had forgiven him [2 Sam. 12: 13]. It survives as one of the great hymns of the Christian Church because it is the appropriate language of a forgiven sinner who has devoted his life to the service of God in grateful acknowledgment of his mercy. Beginning with an exultant description of the blessedness of forgiveness it portrays:

1. *The relief experienced through confession.* The unacknowledged sense of wrongdoing was a consuming disease. The man was secretly at war with himself. He knew that in stifling the voice of his conscience he was destroying his manhood, and the knowledge was like a fever in his bones. His daily inward life was like the grinding of unoiled machinery. He could not ask sympathy from others, he could not even pity himself [v. 3].

As the hot winds of a tropic summer dry up the soil, blight its crops and blast its fruits, so this guilty secret was separating him from his friends, destroying his power to love, to think kindly of others, to turn his thought toward God, and making him the enemy of mankind [v. 4]. If he had stopped groaning, ceased to feel the burden of his guilt without confessing it, then the worst would have happened to him. He would have been morally dead.

The experience described in this passage is a common theme of the novelist. The child or the man, carrying this burden of unacknowledged guilt, forced by his stubbornness into constant irritation with others and increasing contempt for himself, is the most pitiable and the least pitied of human beings.

Then the psalmist confessed his sin. The inward struggle to deny it having failed to relieve, the man turned to God and told the truth [v. 5]. At once he found himself changed and beheld a changed God. When he abandoned his insincerity, he found that Jehovah ceased to charge iniquity against him. The sinner who had been groaning in despair became blessed. As applied to David, men might condemn him, and he acknowledged their condemnation to be deserved, but it did not affect him as before. His child died, and his sorrow was keen, but his servants noted with surprise that he ceased fasting and weeping. Whatever might come to him now, the great cause of his misery was gone. He was once more at peace with himself and with God. Men who have committed crime and have successfully evaded discovery, when they have surrendered themselves to justice and have been sentenced to prison have declared that the sense of relief was unspeakably sweet. Hell is the condition of being at war with one's self and at enmity with God. Heaven is inward peace in the knowledge that God "imputeth not iniquity."

\* International Sunday School Lesson for Oct. 25. David's Joy over Forgiveness. Text, Ps. 32.

2. *The assurance of trust in God.* Sheltered in the consciousness of divine approval, what can overcome the forgiven one? Every man, the psalmist says, may pray to God for forgiveness while the disposition to pray remains with him. He will find, if he does pray, that disasters, though they swell round him like a flood, will not engulf him [v. 6]. He has found a harbor of refuge by throwing himself on the mercy of God. It never has failed. He is like a ship that has drifted and tossed on the waves and been smitten by storms, but has found a safe harbor. He hears the waves breaking against the barriers outside, but he is not only sheltered, the noise of the angry waters is drowned by songs of deliverance which seem to wrap him round [v. 7].

A word of guidance and promise comes as a message from above to the penitent soul, which has relied on itself till it has experienced utter failure. "I will instruct thee and teach thee in the way which thou shalt go." God as a present father with his eye on the object of his forgiven child will guide him, and he will henceforth heed the counsel [v. 8]. He cannot withhold a word of advice to others as the fruit of his own bitter experience. Horses and mules must be compelled by bit and bridle to go whither their master would have them go, and must be restrained by force from attempting to injure him [v. 9]. But love is the sufficient restraining power and inspiring guide of the forgiven sinner. He will go wherever God, who has received him back into favor, would have him go.

3. *The joy of the forgiven one.* When he knows that he is honest with himself and at one with God, he is righteous. What then can harm him? The assurance of restoration, the sense of being in his father's keeping and that his father's will is his own, is a fountain of joy in his soul. He is wrapped in loving kindness as in a

garment [v. 10]. He would have all who feel as he does shout for joy. It is the natural expression of those who are upright in heart [v. 11].

The story of the prodigal son is the interpretation of this passage. When the son said, "Father, I have sinned," then the father ordered a feast of joy. When the elder brother heard music and dancing it seemed to him a strange way to receive one who had wasted his father's substance and disgraced his home and friends. But the father said, "It was meet to make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found."

This is a psalm to be read over and over in the closet, and interpreted by experience. When it is suffused with the penitent love of one who studies it, it becomes one of the greatest chapters in the Bible; and simply to read it aloud to others after such study is to teach it with power to those who have passed through the experience it describes.

### The Church Prayer Meeting

Topic, Oct. 18-24. The Defects of the Church as Specified by Outsiders. 1 Pet. 3: 8-16.

What adverse judgments have you heard recently? Difference between sincere and captious criticism.

[For prayer meeting editorial see page 532.]

The way to fame is like the way to heaven—through much tribulation.—*Sterne*.

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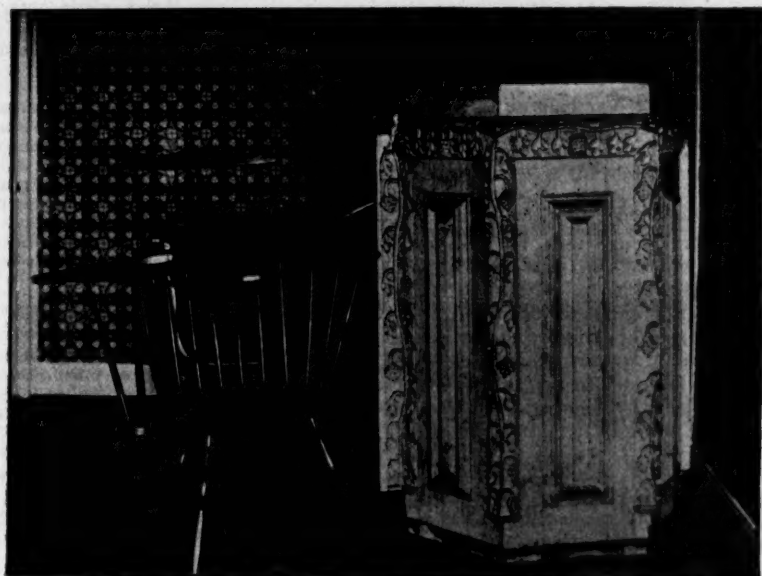
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### A Famous Pulpit

BY REV. J. P. TROWBRIDGE

This pulpit, widely known in western Connecticut as the Bellamy pulpit, was taken from the first meeting house in Bethlehem in 1835, when that historic building, after more than eighty years of service, was removed, because of the erection of the present house of worship. For nearly half a century it was occupied by Dr. Bellamy, whose only pastorate was in this parish. During that period, 1740-1790, and afterwards, several eminent clergymen of our denomination, besides Dr. Bellamy, were permitted to preach in it. Among them were Jonathan Edwards, David Brainerd, Samuel Hopkins, Lyman Beecher, Asahel Backus and Heman Humphrey.

The connection which Mr. Edwards had with this pulpit can be traced conclusively through his experience at Stockbridge. When Governor Shirley in 1755 failed in his expedition against Fort Niagara, the Indians of New York and western Massachusetts became very hostile and threatened many of the frontier towns, of which Stockbridge was one. Hearing of the great danger to which Mr. Edwards was exposed, Dr. Bellamy invited his eminent friend to come to his home at Bethlehem for a period of safety and rest. This invitation was accepted. Mr. Edwards was in Bethlehem about four weeks, and during that time he preached at least twice to the people. It is not likely that there is another pulpit still in existence, in which this great New England divine, the bicentennial of whose birth is now being observed, ever ministered.

It must have seemed to Mr. Edwards somewhat like David arraying himself in Saul's armor. For the pulpit, though admirably suited to Dr. Bellamy, who was a man of large build and commanding presence, must have been uncomfortably high for a man of smaller stature than he.

This sacred heirloom, together with the Bellamy chair, are preserved in the parsonage at Bethlehem. The present picture was taken in the summer of 1889, by Rev. N. M. Calhoun of Winsted, Ct., whose early home was in Bethlehem. It is considered a good likeness, showing the beautiful hand-carving of a vine bearing clusters of grapes, and surrounding each of the three panels—a symbolic ornament often wrought into the decoration of our earlier churches.

In the summer of 1890, when I was pastor of the church in Bethlehem, the 150th anniversary of its organization was celebrated, and at that time this ancient pulpit was brought into temporary use, and from it President (now ex-president) Dwight and Professor Harris of Yale University spoke tender and eloquent

words, linking the long history of the past, and the memory of its noble men, with the stirring life of the present, and the hopes of the future.

### In and Around New York

#### An East Side Schoolhouse

What is perhaps the largest schoolhouse in the world was opened last week in one of the thickly populated East Side districts. It has ninety-six classrooms besides a large assembly room and a gymnasium. The building fills an entire city block and has a courtyard in the center. The roof is utilized for two playgrounds.

#### The Presbyterian Campaign Planned

The evangelistic committee of the New York Presbytery has made plans for a vigorous campaign covering the fall and winter months. All Presbyterian pastors are asked to plan their sermons with the aim of immediate soul-winning, to have after meetings, cottage prayer meetings, Decision Day in the Sunday schools and to organize and train bands of volunteer personal workers. The churches have been grouped in twelve divisions, according to location, each division having from four to seven

churches. Each group of churches is to have series of special meetings so that neighborhood effort may be concentrated. The committee also plans the holding of general meetings in down-town and Harlem halls or theaters for the benefit of people who will not ordinarily attend a church service. The committee's plans have the support of the majority of local pastors and will doubtless be followed in detail.

#### Dr. Finley Installed

The College of the City of New York, which is the free college of the city, installed its new president, Dr. John Huston Finley, Sept. 29, and the same day laid the corner stone of a group of new buildings in the upper part of the city. Dr. Finley comes from Princeton University and ex-President Grover Cleveland and Dr. Henry van Dyke came from that institution to do him honor. Representatives of a number of eastern colleges and universities were present, as was the mayor of New York city and the governor of New York State. Mayor Low laid the corner stone of the new buildings.

#### A New College Settlement

A new settlement work on the east side of the Harlem district is conducted by the Baptist City Mission Society. A building has been leased to be known as "Neighborhood House." The inmates are to be women college students who will direct their efforts especially toward the helping of young boys and girls and young women.

C. N. A.

### "Here Am I, Send Me"

On Sept. 13, Miss Nina Rice was set apart in First Church, Los Angeles, as a missionary. She goes to Sivas, Turkey. Her father, Rev. O. V. Rice, told in an impressive way of the solemn covenant into which he and his young wife, just graduated from college, entered, "If we are blessed with children they are to be consecrated to whatever service God may call them. This," he said, "is God's way of accepting that covenant." Miss Rice is one of the most gifted of the recent graduates of Pomona College. Her address on why she has chosen the foreign field was a credit to her ability and her training.

A week later, before a much smaller audience in the Chinese Mission under the American Missionary Association, two young men were bidden God-speed. They are both business men and will fill responsible places in China. They are eager to carry the knowledge of Christ to their friends. Hong Yeng and Louie How have both shown the reality of the faith that is in them.

W. H. D.

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## The Literature of the Day

### An Introduction to Dante

Dante is one of the greatest names, but to many only a name because of the unfamiliar surroundings in which he and his master poem move. Yet the world of mediæval thought in which he lived, and which he interpreted and judged,



CHARLES ALLEN DINSMORE

is so intensely human that his poem attracts and holds the stronger intellects as not even Homer's work can do. Nor is it so far from our own life as it at first sight appears. To introduce readers to the age and the man by a compilation of the most helpful original documents and modern interpretations is the first purpose of Mr. Dinsmore's most helpful book,\* a purpose carried out with rare discrimination and happily supplemented by the author's own studies and contributions at essential points.

Mr. Dinsmore begins with a chapter on the times. Then, with an introductory note, follow the original sources of our knowledge of Dante's life—the narratives and lives by the two Villanis, Boccaccio and Lionardo Bruni, with a summing up by Professor Norton, who also supplies a brief chapter on Dante's personal appearance. A consideration of the Vita Nuova, the minor works and the Divina Commedia occupies the following pages, with a final chapter of interpretations and a bibliography.

We do not wonder that this book was at once adopted by several of the colleges as a text-book for the serious study of Dante, but we advise and anticipate a wider office for it as a help to the multitude of intelligent men and women who read for their own pleasure and growth. There are many who wish to know more about the greatest of the Italians, but who have been repelled by a supposed difficulty of understanding so apparently recondite a subject as the Divine Comedy. It will repay study both for its composite picture of a great but unhappy age and its greatest poet, and also as an incentive to new or renewed study of Dante's poem. The portraits are of unique interest and bring us close to the poet, the diagrams

\* *Aids to the Study of Dante*, by Charles A. Dinsmore. pp. 435. Houghton, Mifflin & Co. \$1.50 net.

are admirable and helpful, the book is a labor of taste and skill as well as of love.

### A Literary Life

Mr. Trowbridge tells his life story\* quietly but well and has made a genial and delightful book. It opens with the coming of his ancestor to Taunton, Mass., it begins, so far as his own experience is concerned, in western New York—to return for long and useful years to Massachusetts and the neighborhood of Boston, where he and his work have been so well known.

The story touches most of the important events of New England literary and political history, and includes pictures of many of the interesting persons of the last half century. Not least among its intimate descriptions and plain-spoken, if always kindly, criticisms, is the story of friendship with Walt Whitman and an estimate of his work and his indebtedness to Emerson.

It is not Boston only which is pictured in these charming pages. Mr. Trowbridge saw not a little of Washington in the days of the Civil War and traveled widely in the South while memories of battle were still fresh and conditions were unsettled. His pictures of the relations of the whites and Negroes at that time is of special interest and value now that so many are ready to accept the view that the steps taken by the Government in the South at the close of the Civil War were wholly without excuse, for though he writes as one of the abolitionists, he remembers also as a judicial-minded observer and without unkindness.

Mr. Trowbridge tells us the story of his brain-children—his poems and stories—with a natural pleasure which we quickly come to share. He has a keen sense of what is interesting both in his own career and in that of others whom he introduces in his pages—statesmen like Chief Justice Chase, poets, editors, publishers. He has made an autobiography which will be read with pleasure and valued as one of the sources for American history in years to come.

### RELIGION

*The History of Christian Preaching*, by T. Harwood Pattison. pp. 412. Am Baptist Pub. Soc., Philadelphia. \$1.50 net.

Dr. Pattison has given us in this interesting book an outline sketch of the whole history of the Christian pulpit. He begins with prophecy and the synagogue but, after chapters on the preaching of Jesus and the Apostles, his method at once becomes biographical. He has found room in even so rapid a sketch for interesting characterization and suggestion of the elements which make for power and efficiency in the service of the modern pulpit. The book is well illustrated with portraits.

*Biblical Criticism*, by John A. W. Haas. D. D. pp. 235. Lutheran Board of Publication, Philadelphia. \$1.50.

A recasting of lectures delivered in the Philadelphia Lutheran Seminary. They review and restate the textual problem of the Old Testament, following the lines laid down by

\* *My Own Story*, by John Townsend Trowbridge. pp. 482. Houghton, Mifflin & Co. \$2.50 net.

Professor Cremer in his reply to Harnack, presenting objections to the latter's source theory. Criticism is met with criticism. Dr. Haas is a sturdy fighter and breaks in his turn the heads of those who break the images. He claims that undogmatic criticism is impossible, and that all judgment is the result of presuppositions. The book is the work of a specialist and its original conclusions carry the weight of scholarship.

*The Keswick Movement*, by Rev. Arthur T. Pierson, D. D. pp. 124. Funk & Wagnalls Co. 50 cents net.

A compact, minute, sympathetic account of the origin, characteristics and practical worth of a well-known religious movement in England, which now comes to expression once a year in a week's convention at Keswick. Its adherents strive for a deeper or "higher" Christian life through surrender and consecration.

*The Being with the Upturned Face*, by Clarence Lathbury. pp. 197. Funk & Wagnalls Co. \$1.00 net.

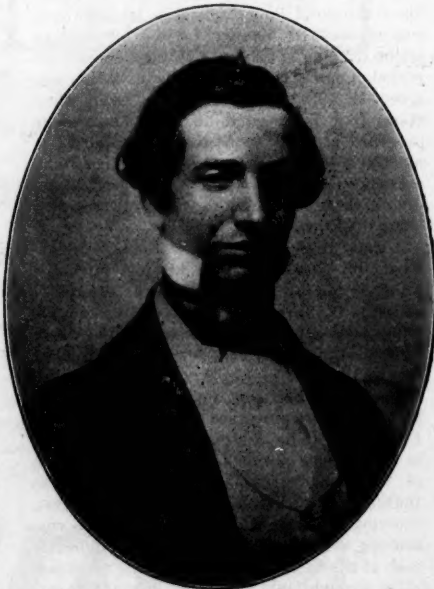
Mr. Lathbury rhapsodizes in poetical and often paradoxical chapters over the divinity of man. The style is of an Emersonian sort, aggregated but not co-ordinated, and soon grows tiresome, in spite of its enthusiasm. The book is full of vague optimism often eloquently phrased, but requires the correction of a more accurate study of facts and tendencies as we know them.

*The Past, the Present and the Future*, by Martin R. Smith. pp. 119. Longmans, Green & Co.

### LITERARY STUDIES

*The Responsibilities of the Novelist*, by Frank Norris. pp. 311. Doubleday, Page & Co. \$1.25.

These are the essays of a man who conceived his office nobly and who seeks to awaken in others an equal sense of the responsibility and opportunity of the novelist. He insists upon the sin of false and imitative work, the duty of genuineness, which, in the last analysis, is self-expression. These papers were written for the periodicals. They give a high idea of the promise which was cut short by Mr. Norris's untimely death. They are wholesome reading both for the literary craftsman and for the lover of fiction. A good portrait is prefixed and the book concludes with a bibliography of the author's published work.



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J. T. TROWBRIDGE AT TWENTY-ONE

*Essays on Great Writers*, by Henry D. Sedgwick, Jr. pp. 353. Houghton, Mifflin & Co. \$1.50 net.

Mr. Sedgwick's essays deal with subjects chosen from the larger fields of literature and illustrate his own insistence upon the personal note in art. He is loyally enthusiastic about



Scott; he justly and yet delicately voices the dislike which he feels for the perverted talents of D'Annunzio; he has his own opinion of Thackeray. From direct study of great literary masters he leads us pleasantly aside for a holiday on Lake George, with Montaigne in the canoe, and for a broad characterization and comparison of French and English literary achievement. Insight, humor and a style with much pleasant variety of color make the collected essays both enjoyable and suggestive of thought.

**Masterpieces of Latin Literature**, edited by Gordon Jennings Laing, Ph. D. pp. 496. Houghton, Mifflin & Co.

Well chosen translations from the best sources, with biographical sketches and notes. A useful and enjoyable collection and welcome as a sign that not all of our classical teachers regard the "dead languages" as mere treadmills of mental training not to be shared with the unscholastic public.

#### FICTION

**Gorgo**, by Charles Kelsey Gaines. pp. 507. Lothrop Publishing Co. \$1.50.

The work of a philosopher and historian who knows how to popularize. Only a fine psychological insight combined with first-hand knowledge could present such an interesting and thoroughly modern study of political corruption and a rotten social order, while at the same time maintaining the classical story element. An Athenian career at the time of the Peloponnesian struggle dominates the plot. The author by an extremely spiritual tone and sensitive style throws many suggestive side lights on the teaching of Socrates.

**Jewel: A Chapter in Her Life**, by Clara Louise Burnham. pp. 340. Houghton, Mifflin & Co. \$1.50.

This eight-year-old Jewel visits the gloomy "House of Discord" of her grandfather in New York and irradiates it with the halo of Christian Science till it is wholly transformed. Having played in a brook till she is wet through she gets "in error" with a high fever and a sore throat. A physician is called and she fools him by making him believe he has cured her till she sweetly discloses the fact that she did not take his medicine but telegraphed to a "healer" in Chicago and was cured by absent treatment. She plays a somewhat similar trick on a veterinary surgeon, curing a mare of an awful colic by Christian Science. By the same magic art she cures the coachman of drunkenness. The most remarkable thing about this book is the way a really talented author makes this little prig expound to grown up people the meaning of the Scriptures and Mrs. Eddy's Science and Health. The physician, the preacher and the moralist will have to "go way back and sit down" in the presence of such wonderful little girls as Jewel as soon as Christian Scientists get to producing them in quantities.

**The Red-Keggers**, by Eugene Thwing. pp. 429. Book-Lover Press, New York. \$1.50.

The Michigan woods is the scene of action and the central theme the redemption of a thorough-going scamp by the power of human and divine love. The author is not fully equal to his task, but the book is both interesting and touching, and deserves popularity much more than many others that attain it.

**Honor Dalton**, by Frances Campbell Sparhawk. pp. 419. Fleming H. Revell Co. \$1.50.

An attempt, successful in the main, to set a really high ideal of honor in contrast with ordinary standards. The characters are well drawn and the narrative full of interest, its mysteries being concealed more successfully than is commonly the case.

**The Hermit**, by Charles Clark Munn. pp. 406. Lee & Shepard. \$1.50.

#### EDUCATION

**Practical Lessons in Human Physiology**, by John I. Jegg, M. S. pp. 348. Macmillan Co. \$1.00.

A text-book for high and normal schools, progressive in method, including a good summary of recent conclusions in regard to the use of alcohol and other stimulants, and having always in view the services of physiological study to public hygiene. Fully illustrated and containing material for exercise and experiment.

**General Zoology**, by Charles Wright Dodge, M. S. pp. 512. American Book Co.

A revision and rearrangement of Orton's Comparative Zoology, to which Professor Dodge

has made large contributions. Fully illustrated and an admirable text-book.

**Stories of Great Artists**, by Olive Browne Horne and Katharine Lois Scobey. pp. 167. American Book Co.

Intended as a supplementary reader for children in the third and fourth grades. The artists chosen are Raphael, Michael Angelo, Rembrandt, Reynolds, Corot, Landseer, Millet and Rosa Bonheur. The idea is a good one, but the style of the stories is sentimental and unsatisfactory.

**M. Tulli Ciceronis Tusculanarum Disputationum**, edited by Frank E. Rockwood. pp. 131. Ginn & Co.

Professor Rockwood has given this volume of the College series of Latin Authors a full and interesting introduction, treating of Cicero as a man of letters. The notes are conveniently placed at the foot of the page and are indexed.

**Ramuncho**, by Pierre Loti. pp. 145. D. C. Heath & Co.

Arranged, edited and annotated by C. Fontaine of the New York High School of Commerce for advanced students of French.

**Lessons in Astronomy**, by Charles A. Young, Ph. D., L.L.D. Revised edition. pp. 420. Ginn & Co.

A good example of a text-book for beginners prepared by one of the masters of the science of which it treats. Professor Young has taken advantage of this new edition to revise, enlarge and add illustrations. The book deals with astronomy without entering into the field of mathematics and for the general reader as well as the student offers in compact form and readable style the latest as well as soundest knowledge of its subject. The maps and illustrations are notably fine.

## Bits from New Books

### The Coming Novelist

The Great American Novel is not extinct like the Dodo, but mythical like the Hippogriff, and . . . the thing to be looked for is not the Great American Novelist, but the Great Novelist who shall also be an American.—*From Norris's Responsibilities of the Novelist* (Doubleday, Page).

### A Glancing Mind

Mrs. Spelman had one of those delightful intelligences which stray over the whole field of creation rather than dwell a moment upon the matter in hand. Everything always reminded her of something quite different.—*From Annie Trumbull's Life's Common Way* (A. S. Barnes & Co.)

### A Resourceful Quack

"Speaking of doctors," sez Fanny, "I remember hearing pa tell about a quack doctor that was being examined at an inquest concerning his treatment of a patient who died. 'I gave him ipecacuanha,' he said. 'You might as well have given him the aurora borealis,' said the coroner. 'Indeed, your honor, and that is just what I would have given him next, if he hadn't died.'"—*From Anna Tingle's Barleyville Sevin' Circle*.

### A Pitiable Parson

A minister came to see me the other day. He had been at one time over a large and prominent city church. There was a quarrel, backbiting, recriminations, and he was shouldered out. He is now in a small country church. He whined and criticised, and deplored his fate to me. Poor me! Of my troubles not a word, of his a sea of words. Of the miseries of others no thought; with his own his brain was reeking. Now when God Almighty whips a man, he does it because he goes too slow, and ought to go faster; or because he goes too fast, and should not; but in any case, the whipping comes because the lashed one deserves it, and when I get mine, I go whimpering to no man—I hope you do not. The Reverend Mr. X. had his poor little ecclesiastical house of cards pulled down—he must perforce shed his tears upon every brother man's waistcoat.—*From McVicker-Collins's Pariah of Two* (Lothrop).

### Christ and Confucius

One Christian teacher who succeeded in acquiring a literary degree, was a man of naturally very modest talents. He declared that but for the manner in which Christianity had illuminated for him the teachings of Confucius, he could never have got his degree. Another teacher, who had ever been a searcher after truth and an admirer of the moral teachings of Confucius, stated that formerly the ethics of Confucianism were to him beautiful and valuable pearls. But each was is-  
L. L. L.

having no vital connection with the others. Christianity provided him with a string on which he could thread these truths, each in its own relative place, making a coherent and systematic whole.—*From Ross's Mission Methods in Manchuria* (Revell).

### Trees as Pictures

Are you really going to be at Hawarden all the autumn? and can you let me come, when the leaves begin to fall? I don't think a pretty tree is ever meant to be drawn with all its leaves on, any more than a day when its sun is at noon. One draws the day in its morning and evening, the tree in its spring or autumn.—*From Ruskin's Letters to M. G. and H. G.* (Harper's).

### Rebuking a Gossip

"I don't care about knowin'," said the widow; "I only ast fer conversation." "Well, keep your gabbles fer somethin' that concerns yourself, Nancy, that's my advice," contributed her neighbor. "That tongue o' yours, an' your lively ears, O Lord, to give such a combine to one person; it's egregious."—*From Sydney's Sally*, Mrs. Tubbs (Lothrop).

### A Laos Heaven

A mission teacher once asked a boy what was his idea of heaven. He thought a minute and then replied: "It is like this. A large shade tree that casts a cool shadow under which I can lie and have some one fan me, and bring me water and wait on me generally." Then he added after a moment's thought, "And you know, I must have nothing whatever to do."—*From Curtis's The Laos of North Siam* (Westminster Press).

### They Can Laugh

"There's a good deal of nonsense talked and written about the slums, Hartley, and they're wept and prayed and shuddered over, through lorgnettes, but, after all, you hear about as much laughing on Hester Street as you do on West End Avenue."—*From Stringer's Silver Poppy* (Appleton).

### The Passing of the Orator

The old style of oratory of the legal profession is utterly of the bygone days. That which then characterized the pulpit has mainly disappeared. Even that which was displayed in legislative and Congregational assemblies has undergone such changes that the few genuine specimens of the original style, which are occasionally exhibited, excite a feeling of amusement rather than of respect. We are in a new era, and college men debate now with a view to prizes, and more after the manner of newspaper discussions than in that of the old debating halls.—*From Dwight's Memories of Yale Life and Men*.

## Massachusetts

Consulting State Editors contributing this week: Rev. Messrs. R. De W. Mallary, Housatonic; E. W. Phillips, Worcester; W. P. Landers, Sutton

### Tent Services in Southern Berkshire

The experiment was recently tried in Southern Berkshire, Mass., of carrying the church to people who, living back on country roads a little off the main line of travel, do not go to church. It is quite an act of faith to stick a tent down in the midst of a remote and sparsely populated region and expect it to be filled. I confess as we built rude board seats for an audience of 200 I wondered if we were not laboring "in vain in the Lord"; but how the people after a time began to come! The first prayer meeting in our shirt-sleeves was an act of faith; ten persons present.

The next Saturday, Sunday and Monday Dr. Enrich was with us, and good brother Anderson of Moore's Corner. The tent was filled to overflowing and the impression was steadily deepening. From that time, Sept. 6, until the end, Sept. 27, during which the tent was moved once, what blessed results! Night after night souls have surrendered unconditionally to the mastership of Jesus. Men who have not been inside of the church for years, and who have been addicted to drinking—typical "hard cases"—have come out into the light and peace of fellowship with God.

Rev. S. P. Cook, our faithful county minister-at-large, and his staff of workers have been continuously on the spot, sleeping in the tent nights, visiting in the neighborhood mornings, holding afternoon and evening services daily. With rare devotion Mr. and Mrs. Seymour of Interlaken have lent effective support by their earnest, impressive singing. Rev. Mr. Curtis of West Stockbridge in whose parish part of this work has been done took hold heartily. Day after day the membership of the adjacent Christian church has been moved to sympathy and co-operation.

I have many times asked myself, during the progress of these three weeks of twice-a-day meetings, what has brought all this about. There was no dogmatic note. The emphasis in the preaching has been on a worthy manhood as only begun and completed in Jesus Christ, and on the great needs of humanity as only met in the satisfactions of the fellowship with God the Father.

In a tent, too, all the seats are free, and the people who couldn't be induced to step inside of a church could come without having to dress up. For the most part the old standard hymns of the Church have been used: "He leadeth me," "More love to thee," "My faith looks up to thee," "All hail the power," etc., and even that beautiful classic of Whittier's, "We may not climb the heavenly steep." Mrs. Seymour sang with effect one evening, "I heard the voice of Jesus say." Musically, doctrinally and administratively there was little to jar and all united in a sincere effort to bring a sense of God into close touch with the lives of men.

R. DE W. M.

### Reviving the Hill Towns

The Massachusetts conference of Franklin is interesting itself in a practical way in the question of the declining hill-country. Franklin County faces this problem in a perplexing form. Nine of its fine old towns, Hawley, Heath, Leverett, Leyden, New Salem, Rowe, Shutesbury, Warwick and Wendell, which in 1820 had together a population of 10,906, now reveal to the census-taker but 4,842 people.

To help the courageous remnant who are toiling to maintain school and church and human life under the shadow of the encroaching forest, the conference recently secured Rev. S. P. Cook, the Berkshire missionary, for a "work of exploration" among these towns; and it has made a special effort the past summer by sending out Miss Grace Brooks, a Northfield student, to reach the more desolate neighborhoods. At the fall conference, held Sept. 29, 30, at South Deerfield, she described her singularly interesting and significant work.

At Dry Hill, a destitute neighborhood between Montague and Wendell, Miss Brooks suggested forming a Sunday school. She found complete apathy. There were church members, but a Sunday school had been tried years ago and discontinued because of some failure of the ministers to attend regularly. So great was the hopelessness that without the friendly hand from outside this tradition of disappointment seemed likely to paralyze effort for a generation.

But Miss Brooks persisted, meetings were held, soon seven professed a desire to lead Christian lives and many others followed. Now regular Sun-

day school sessions are held, with an average attendance of about twenty-five and contributions of \$1.25. That small sum means much on Dry Hill. The change has struck home to the daily life of these people. Miss Brooks said nothing about the perplexing question of Sabbath observance, but one woman decided of her own accord that she must give up some Sunday work in a neighboring village. One man who had attended the meetings with his wife "to prevent her making a fool of herself" announced his regret that the change had not come before, so great was the transformation of the household life. And then came a rediscovery of the washtub, a renaissance of soap. Dry Hill cleaned house for the first time in years! Brightened homes have touched the men of the neighborhood, and some who were once hard drinkers are now seen leading neighbors to the meetings. There were rough men on the hill, but Miss Brooks has had only respectful treatment.

Rev. E. W. Eldredge, pastor of the Montague Congregational Church, confirmed Miss Brooks's report in every particular. He said that a chapel must be built to form an adequate center of the new work. It is interesting to see the dawn of a social consciousness, and the desire for a self-supporting movement, shown in offers of these men to do carpenter work on the building that will probably be erected. One man would draw all the lumber up the steep and rocky hillside. This is refreshing testimony to the reality of religion. The conference voted \$200 for evangelistic work, most of which will probably be devoted to the smaller towns.

Rev. E. D. Gaylord of Charlemont reported a recent union evangelistic effort in that town that resulted in eighty-five conversions. The conference passed resolutions approving the proposed union with the Methodist Protestants and United Brethren.

E. K. T.

### Worcester's Activities

Central is enlarging its Sunday school and teaching ministry under the skilled leadership of the pastor's assistant, Miss Basely, a graduate of the training school at Hartford Seminary. Already she has started a teachers' meeting, normal class, mission study class, home department, cradle roll and will conduct the review lessons with aid of a stereopticon. A large Bible class is also maintained for students of the Institute of Technology.

At Piedmont Dr. Scott is emphasizing the teaching side of the ministry, both in the morning sermons and in the midweek service which is an expository course in Hebrews. The evening sermons are made bright, earnest and evangelistic in temper with the object of reaching the many young people who attend, particularly students in the various educational institutions in the city.

At Pilgrim the Woman's Association has just issued a prospectus of its year's activities, including two home missionary meetings on the Indians, their schools and crafts, and one on the Chinese. These will be enriched by the personal experiences of Dr. and Mrs. Lewis, who spent their vacation visiting missionary work in the West and California.

The church has appointed a committee to revise its Manual and reduce the statement of belief required for admission to membership to simple fundamentals. They will also revise the roll and provide for a more vital relationship of absentees and the dropping of delinquents.

Dr. Lewis is giving a course of five Sunday evening sermons on Great Preachers of American Congregationalism, John Eliot, Cotton Mather, Edwards, Finney and Beecher.

Hope Church was gladdened in the early summer by a legacy of \$500. Just as the pastor, Rev. E. W. Phillips, returned from his vacation the church purchased, at great advantage, a \$6,000 parsonage property.

Among suburban churches there is vigorous activity. At Boylston Center a good number of young people united with the church in September. The church spire, which was wrecked by a storm in the spring, has been rebuilt and a clock added.

At West Boylston the congregation worshipped for the last time in their edifice Sept. 20, which now will be demolished by the Metropolitan Water Co. They hope to occupy their beautiful new building in a few weeks.

Warren, under the able leadership of Rev. W. B. Oleson, has not only held its own in the face of fluctuating industrial conditions, but has intensified its strength and the past year made extensive repairs.

The auditorium has been refrescoed, chapel and parlors redecorated, stained glass windows, new carpets and electric lights introduced. The cost, \$2,300, is fully paid, besides an old debt of \$1,000, giving a renewed edifice without incumbrance.

The Ministerial League, at its first meeting, Sept. 28, listened to a paper on church federation. The report of the gospel tent work conducted during the summer by the league was gratifying, particularly the children's meetings held two afternoons each week.

Worcester is to have a religious census. The movement was started by the District Sunday School Association. The campaign work has been fully organized, and on Saturday, Oct. 31, between the hours of two and five p. m. it is proposed that 1,000 to 2,000 canvassers take a complete religious census of the city with its 125,000 inhabitants.

E. W. P.

### A Silver Anniversary

Leominster Congregationalists are unsurpassed in their way of celebrating noteworthy anniversaries. Twenty-five years ago their pastor, Rev. Lawrence Phelps, was ordained to the ministry, and was married to Anna C. Kingsley of Middlebury, Vt. Last week a dainty banquet to invited guests in a beautifully decorated chapel, a handsome purse to the pastor, a bag of silver to his wife, other gifts to both and, better still, many heartfelt expressions of loyal appreciation by their parishioners, began a delightful evening reception Oct. 7. In the church a large audience heard choice music, addresses by Dr. G. E. Hall of Dover, N. H., who officiated at the wedding, Rev. A. E. Dunning and others, with several poems, one by Elizabeth Stuart Phelps Ward, read by her husband, and fraternal words by Mr. E. M. Rockwell, who presided, and by Hon. J. D. Miller.

### Closing Massachusetts Pastorates

A successful ministry of more than thirteen years was recently closed, when Rev. C. M. Pierce retired from the pastorate of the church in Auburn. That the pastorate has been one of great satisfaction to both minister and people was evident by the farewell reception tendered Mr. and Mrs. Pierce. Their future residence will be in Worcester.

Upon taking leave of the Saundersville Church in Grafton, Rev. David Howie was given a cordial reception in recognition of ten years of pastoral service. Neighboring clergymen were present to testify to the esteem in which Mr. Howie is held by his fraternity. A purse was presented. He has assumed his new relation with Union Church of Hopdale, near Upton.

W. P. L.

### Twenty-three Years in Florida

Rev. Charles M. Bingham of Daytona, Florida's senior pastor, has recently acted in accord with a purpose expressed some years ago, to resign his pastorate on reaching his seventy-fifth birthday. But his eye is not dimmed nor his natural force abated.

His most marked characteristic has been his hearty good cheer. It was pioneer work when he began here in 1880. Daytona was fifty miles from the railroad. Calls for service came from many points up and down the Halifax. He had to learn to sail a boat and to tramp through sand. He has had few vacations. His has been a year-round pastorate. He has had hardships, but he has never known it. Who ever saw him other than cheerful?

Mr. Bingham has been pastor of the community as well as of the church, a member of the school board since its organization, and so identified with the growth of the town that no departure would be more deplored than his. The community rejoices that he is to remain—a pastor *emeritus* in fact, if not in name.

And in this gladness the state will share, for Mr. Bingham has always been interested in the association which he helped to organize, in Rollins College, of which he has been trustee from the first, and in all the churches. Once the only Congregational pastor of a Congregational church in the state, he has seen our churches increase from four to seventy-five, and he and his church have contributed to the increase.

E. W. B.



## Biographical

REV. GEORGE C. ROWE

One of the most useful and devoted of the colored Congregational pastors passed away in the death of Mr. Rowe. He was born in Litchfield, Ct., May 1, 1853, and died in Charleston, S. C., Oct. 3. He brought Plymouth Church in that city self-support, and at the time of death was pastor of the Battery Church. He had been in the service of the A. M. A. for more than twenty years. He was the secretary of the Congregational Association of South Carolina.

The men for the hour are the men who are absolutely unafraid of any man or party or custom or institution, but whose mortal fear is to deny the truth and put to shame their own souls.—*Rev. G. S. Mills.*

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 19, 10.30 A. M. Subject, Echoes from the Annual Meeting of the American Board.

MIDDLESEX SOUTH CONFERENCE, Lincoln, Mass., Oct. 20.

AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 20-22.

MIDDLESEX UNION CONFERENCE, Acton, Oct. 21.

WORCESTER NORTH CONFERENCE, New Salem, Mass., Oct. 21.

WOMAN'S HOME MISSIONARY ASSOCIATION, annual, Park Street Church, Boston, Oct. 28.

WORCESTER SOUTH CONFERENCE, Douglas, Mass., First Church, Oct. 29.

WOMAN'S BOARD OF MISSIONS, annual meeting, New Haven, Ct., Nov. 4, 5.

## FALL STATE MEETINGS

Nebraska,	Geneva,	Oct. 19-22
Colorado,	Colorado Springs,	Oct. 20-22
Southern California,		Oct.
Alabama,	Tallassee,	Nov. 11
Mississippi,	Cherokee,	Nov. 13
Connecticut,	New Haven,	Nov. 17

## Marriages

The charge for marriage notices is twenty-five cents.

CHURCHILL—SMITH—In Andover, at Christ Church, Oct. 7, by Rev. E. Winchester Donald, D. D., Lieut. Marlborough Churchill, U. S. A., son of the late Prof. John Wesley Churchill, and Mary Smith, daughter of Peter D. Smith, Esq., of Andover.

RANNEY—STREET—In Hartford, Ct., at Park Church, Oct. 7, Rev. William W. Ranney, pastor of the church, and Helen L., daughter of Dr. G. E. Street of Exeter, N. H.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HICKS—In Hampden, Me., Sept. 18, Charles Earle Hicks, aged 82 yrs. A faithful member of Hampden Congregational Church for nearly sixty-two years.

KINCAD—In Plymouth, Mass., Oct. 3, suddenly, William H. Kincad, editor of the *Plymouth Free Press*, aged 34 yrs. He was the son of the late Secretary Kincad of the American Home Missionary Society, and until recently the editor of *Congregational Work*.

TUBBS—In Montclair, N. J., Samuel Tubbs, aged 72 yrs. He was a charter member of First Church, Montclair; for thirty years had been connected with the American News Company. When a young man he was a member of the committee which brought Abraham Lincoln to New York to lecture.

## MRS. JOHN WILCOX NASH

Entered into rest Wednesday evening, Sept. 9, Catherine Artemesia (Wilcox) Nash, widow of the late John Wilcox Nash and daughter of the late Col. Jonathan S. and Chloe (Hand) Wilcox of Madison, Ct., aged seventy-nine years. While the latter months of her life were filled with weariness and pain, her wonderfully sweet disposition, patience and courage were such that none of those who saw her, outside the immediate family circle, knew that the disease was a fatal one, and the announcement of her death came sorrowfully to the community where she was universally admired and beloved.

## Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

loved. Untiring a brilliant intellect, a logical mind, a keen sense of humor with a deep love of humanity and a beautiful Christ life, she had mutual interests with all with whom she came in contact, and thus won their deep and lasting regard, as was shown in the last tributes paid her. Wise though kindly in her judgments, praising uprightness but never condoning evil, she kept the moral atmosphere pure and uplifting by high social ideals. Loyal to her unimpaired Puritan ancestry in reverence for the Sabbath and religious institutions, her life and character showed a remarkable balance of strength and sweetness. Given to hospitality in the largest sense, her home was the Mecca for kinsfolk from far and near, and always open for those engaged in the Master's work, so that many ministers and missionaries recall her genial hospitality with pleasure. Next to her family, left sorrowing in the home made sacred by the memories of many beautiful years (for, as daughter, sister, wife and mother, she was an acknowledged ideal) the church of which she became a member at twelve years of age had her ardent love and tender thought. Never was she too busy to plan or work for its welfare, and the golden dome of the home church will ever remind her townspeople of her interest in its material as well as spiritual welfare, while the long avenue of trees, planted last spring on a sunny road, shows her love for the old town of her forefathers and her wish to increase its attractions. Now that she has passed into the larger life, in the thought of which her strong faith ever rested, her influence remains to bless and inspire the many who loved her.

## MRS. MARY STANLEY POST

Mary Stanley, wife of Rev. Martin Post, died at Toms River, N. J., Sept. 10. Born Nov. 11, 1838, in Twinsburg, O.; graduated from The Western, Oxford, O., in 1860; an efficient and beloved teacher in Kalamazoo, Mich., till her marriage in 1864. Mrs. Post entered on the duties of a pastor's wife with characteristic energy and practical wisdom. Failure of health in a few years compelled her withdrawal from social and public functions, but with pen and by judicious counsel her usefulness was unabated. In Sterling, Ill., Stockton, Cal., and in every other community in which her husband was pastor, her quiet Christian life was radiant with cheerfulness, patience and courage. During years of severe bodily suffering she never doubted the love of the Heavenly Father. She has gone to join her three children in the immortal Home.

# Vocalion

## Church and Chapel

# Organs

"An instrument which possesses all the power and dignity of the Organ without the cumbersome and expensive aid of pipes."—The late SIR ARTHUR SULLIVAN.

Costs less than any other instrument of equal capacity, and less to maintain; while the Vocalion tone, produced by the employment of resonant chambers for qualifying the reed effect, has become celebrated for its exceptional Sweetness, Purity and Value.

Fully illustrated catalogue with specifications upon request

THE VOCALION ORGAN CO.,  
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## An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

## Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

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Winter Street and Temple Place, Boston

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We have taken much pleasure and interest in having designed and made for us what we believe to be the very best Shoes for the little ones. Not only is the quality of unusual excellence, but what has received the most careful attention is the shape—which is the real source of comfort and satisfaction in all shoes. The Shepard Shoe is so constructed that it allows the development of the foot as nature intended. No discomfort or cramping of the toes when fitted by our experienced salespersons. Made with Goodyear welts, oak tanned soles, and of "true shape." You have the best results of the shoemaker at reasonable prices, ranging from 1.00 to 3.00 per pair, according to size and quality. Just received this week for Autumn, two new styles in the finest quality, called "our custom grade."

Children's 8 to 11 . . . . . 2.25  
Misses' 11 to 2 . . . . . 3.00

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FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

## Record of the Week

## Calls

BASHFORD, ALFRED E., to remain another year at Magnolia, Io.  
 BLACKWELL, WM., to remain a third year at Madison, Minn.  
 BRODIE, ANDREW M., Hinsdale, Ill., to become secretary of the Illinois Home Miss. Soc. Accepts.  
 BUNNELL, JOHN J., Mills, Okl., to Apache. Accepts, and is at work.  
 BURRILL, ARTHUR S., Second Ch., Conway, N. H., to Pilgrim Ch., Birmingham, Ala.  
 CABLE, GEO. A., Minneapolis, Minn., to Absarokee, Mont. Accepts.  
 CRAIG, TIMOTHY C., Franconia, N. H., to Penacook. Accepts.  
 DANIELS, CHAS. H., corresponding secretary of the American Board, to S. Framingham, Mass. Accepts.  
 ELSSENER, PAUL, French Evangelical Ch., Pittsfield, Mass., to French Congregational Ch., Boston. Accepts.  
 ELSSENER, RENE, New York, N. Y., to French Evangelical Ch., Pittsfield, Mass. Accepts.  
 ERSKINE, JOHN, of Chicago, to Linden, Tyrone and Deerfield, Mich.  
 FULTON, ROBT N., Hartford Sem., to Littleton, Mass.  
 GARDNER, NATHAN E., Hemingford, Neb., to Silver Creek. Accepts.  
 GOODWIN, SHERMAN, Orford and Orfordville, N. H., accepts call to S. Royalton, Vt.  
 GRANTHAM, LEWIS J., Crescent City, Ill., to Ashkum. Accepts.  
 HAUPTMANN, WM., Red Cloud, Neb., to Plymouth Ch., Omaha.  
 HORNER, JOHN W., Des Moines, Io., to Hudson, Mass.  
 LUDLUM, HEADLEY O., El Reno, Okl., adds Ft. Reno to his field.  
 MACK, CHAS. A., First Ch., Fessenden, N. D., to Hawley, Minn. Accepts.  
 MILLS, HERBERT L., to pastorate of Cherry Hill and Parkvale Chs., Omaha, Neb., where he has supplied for four months. Accepts for one year from Oct. 1.  
 PAGE, JOHN, Villa Park Ch., Denver, Col., to Salina, Kan.  
 PHELPS, OSCAR A. (layman), to become pastor's assistant at Center Ch., Hartford, Ct., with superintendency of Warburton Chapel.  
 RULAN, FRED'K, Maynard, N. Y., to Wrentham, Mass. Accepts.  
 SIMMONS, W. B., Onaga, Kan., to Newton. Accepts.

SMITH, FRANK G., First Ch., Dubuque, Io., to Warren Ave. Ch., Chicago. Accepts, to begin Nov. 1.  
 SMITH, RICH'D, Hobart, Ind., to Dongola, Ill. Accepts.  
 STOCKDALE, ALLEN A. (Meth.), Beachmont Ch., Revere, Mass., to Berkeley Temple, Boston.  
 STUART, IRVING W., Bangor Sem., has received and accepted call to Hartland, Vt., not Rev. I. B. Stuart as chronicled last week.  
 SWERTFAGER, GEO. A., recently of Rutland, Vt., accepts call to Morris, Ill., not to Utica, N. Y., as previously announced.  
 TALMADGE, ELLIOTT F., associate pastor of Center Ch., Hartford, Ct., to become secretary of the Ct. S. S. Assn. Accepts.  
 WATSON, JAS. J., to remain a third year at Summer Hill, Ill.  
 WHALLEY, JOHN, Wagner, S. D., to Frankfort. Accepts, and is at work.  
 WIMAN, GUSTAF, Swed. Evan. Mission, Brooklyn, N. Y., to Swedish Chs., Rutland Center and Proctor, Vt.  
 WINCHESTER, BENJ. S., New England Ch., Chicago, Ill., to assistant pastorate of Center Ch., Hartford, Ct., and also to serve as instructor in Old Testament history at the Hartford School of Religious Pedagogy.  
 ZICKAFOOSE, FRANCIS A., Rock Rapids, Io., to Onawa. Accepts, to begin Nov. 1.

## Ordinations and Installations

ABEL, GEO. F., o. Elmwood Temple, Providence, R. I., Oct. 9. Sermon, Rev. Geo. T. Ladd, D. D.; other parts, Rev. Messrs. J. J. Woolley, L. S. Woodworth, Frank J. Goodwin, Edward F. Sanderson.  
 BUELL, SETH H., Yale Sem., o. Ravenna, Neb., Oct. 6. Sermon, Rev. A. C. Townsend; other parts, Rev. Messrs. A. E. Ricker, A. A. Cressman, J. D. Stewart, C. W. Preston, Jacob Flook.  
 BUTLER, FRANK E., i. S. Hadley Falls, Mass., Oct. 6. Sermon, Rev. W. E. Strong; other parts, Rev. Messrs. F. L. Goodspeed, J. S. Kirkham, S. A. Barrett, G. W. Love, G. W. Winch, A. B. Bassett, J. L. Kilbon, G. W. Fliske, W. H. Webb.  
 CONREY, O. D., o. as lay evangelist in connection with Bethlehem Ch., Los Angeles, Cal., Sept. 30. Sermon, Pres. Geo. A. Gates; other parts, Rev. Messrs. D. W. Bartlett, J. L. Malle, W. W. Dumm, G. J. Webster, W. F. Day.  
 DALE, J. HAROLD, Andover Sem., o. Billerica, Mass., Oct. 7. Sermon, Dr. Geo. M. Ward; other parts, Rev. Messrs. W. E. Wolcott, W. A. Knight, F. S. Hunnewell, W. H. Rollins, F. B. McAllister. Mr. W. R. Stewart of Andover Seminary and Dr. J. M. Greene.

GARFIELD, JOHN P., i. Enfield, Ct., Oct. 8. Sermon, Rev. R. H. Potter, Ph. D.; other parts, Rev. Messrs. W. F. English, W. W. Livingston, D. E. Jones, O. W. Means, F. L. Garfield, A. E. Merriam, D. D., and C. H. Davis.  
 HALE, MORTON W., o. Sudbury, Vt., Oct. 6. Sermon, Rev. C. H. Smith; other parts, Rev. Messrs. F. B. Phelps, W. R. Curtis, C. N. Thomas, T. A. Carlson, B. Swift, S. M. Janes and S. W. Phillips, D. D.  
 NEWCOMB, EDW. H., rec. p. North Ch., Newburyport, Mass., Oct. 1. Sermon, Rev. J. W. Dingwell; other parts, Rev. Messrs. Rich'd Wright, F. G. Alger, G. W. Tupper, J. S. Williamson, F. W. Barker, C. S. Holton.  
 ST. CLARE, CHRISTOPHER CROCKER, Yale Sem., o. and i. Morrisville, Vt., Oct. 6. Sermon, Rev. E. M. Chapman; other parts, Rev. Messrs. Wm. Excell, E. G. French, Chas. S. Hager, C. H. Merrill and Geo. N. Kellogg.

## Resignations

AYERS, ALFRED W., Beemer, Neb.  
 BARBOUR, THOS. W., Sleepy Eye, Minn., to take effect Nov. 1.  
 BEALS, CHAS. E., Second Ch., Greenfield, Mass., to take effect Oct. 31.  
 BRECK, CHAS. A., Pilgrim Ch., Birmingham, Ala. Will study for a year at Harvard University.  
 GOODWIN, SHERMAN, Orford and Orfordville, N. H.  
 MACK, CHAS. A., First Ch., Fessenden, N. D.  
 PLANT, GEO. E., Peshtigo, Wis. Unanimously requested to withdraw resignation.  
 SHUMAN, HENRY A., Burwell, Neb.  
 TAYLOR, HERBERT J., Lake Park, Minn., to take effect Oct. 31.

## Dismissals

BLISS, ALFRED V., Ludlow, Vt., Oct. 7.

## American Board Personals

CLARK, ALDEN H., has received appointment to the Marathi Mission in India. He is a graduate of Amherst Coll. and a student in Union Sem.; the son of Prof. J. B. Clark of Columbia Univ.  
 WHITCOMB, MARY S., the fiancée of Mr. Clark, has been appointed to the same mission. She is a graduate of Smith Coll., and has been studying

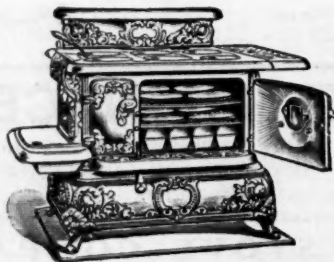
Continued on page 557.

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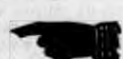
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More elaborately and critically reviewed than any book published during the last twenty years. A suitable holiday present for pastor and S. S. superintendent.  
A. J. Holman & Co., Philadelphia.



## In and Around Chicago

### Chicago Churches on Union with Other Denominations

The Chicago Association held its semiannual meeting with the Third Church, Oak Park, Oct. 6. The attendance was large—about 400. Much of the time was occupied in discussion of church activities. The association expressed its attitude on the proposed union of the three denominations in these words:

Resolved, That we heartily approve the movement looking to a union of the United Brethren, Methodist Protestants and Congregationalists, in one denomination, and we would express the hope that any adjustments of polity which may be necessary to this end, may be consummated at an early date.

### A New Pastor for Warren Avenue

After waiting for more than a year to secure a successor to Dr. Fifield, the Warren Avenue Church is happy in Rev. Frank G. Smith's acceptance of their call. Mr. Smith is the popular pastor of the First Church, Dubuque, Io., and he has found it difficult to withdraw from his work in that city. The field here is one of the most promising in the West. The church has had an almost phenomenal growth and with its present equipment, its entire freedom from debt, and the earnestness and enthusiasm of its members, its growth in the future ought to be far more rapid than it ever has been.

### Dowie's Ability

Little is now said in Chicago about the peculiar doctrines of Dr. Dowie, or about the gains he professes to be making in propagating them. But his extraordinary ability as a business man and as an organizer of great enterprises is almost universally admitted. He has built a city with a population of nearly 10,000 from its foundations on the lake shore less than forty miles from Chicago and made it the center of his work. Neither liquor nor tobacco is sold within its limits. Only those are permitted to live in it who are willing to obey its laws, that is, to do what Dr. Dowie requires. To his wealth there is apparently no limit. A tenth of every income is demanded for the church. What this amounts to it is impossible even to conjecture; enough, with what has been expended by those who accept Dr. Dowie as a leader, to build up a city and to provide for the prompt payment of all debts. At present interest is directed to the proposed invasion of New York and the establishment of a second Zion on the Atlantic coast, to be followed in due time with a third Zion on the Pacific coast. The doctor will be accompanied on his journey East by 3,000 of his followers. They will go as a well-disciplined army. In themselves they will furnish an immense congregation. Add the certainty that there are as many people in New York as in Chicago who are ready to yield to Dr. Dowie, and his success there seems assured.

### Dismissed for Insubordination

The colonel of the First Regiment proposes to settle the matter of difference between unionized musicians and those serving the United States by dismissing the band altogether. Probably the colonels of other regiments will do the same. The refusal of these musicians to play if the marine band was employed is held to be a breach of contract as well as disobedience of orders. The American Federation of Musicians says that is a violation of their rules to have any part in any function in which bands of enlisted men are employed. By their action in connection with the Chicago centennial the bands here have cut themselves off from very profitable sources of income.

### A Hopeful Outlook

Sunday, Sept. 20, the Leavitt Street people met in a renovated church edifice, rejoicing

in the fact that all their debts had been paid and money pledged to meet all expenses connected with cleaning and redecorating the audience room and the chapel. Trustees and pastor feel that the church has reached a turning point in its history. It is now free to pursue its appropriate work, to enlarge its plans for usefulness, and to assume a larger share in the benevolence of the denomination. This advance has been accomplished under the leadership of Rev. Mr. Guild, whose success here has commended him to other congregations now seeking his services.

### Pilgrim Church

Of this church, one of the largest of our order in the Chicago Association, little is said in our papers. Its growth has been steady and constant for many years. The congregations are always large, in the evening filling the house to overflowing. At present the pastor, Dr. F. E. Hopkins, is giving a course of evening lectures on Idylls of the King. Under his inspiring leadership this church has also paid off its mortgage and is in a condition financially to gird itself for great undertakings.

Chicago, Oct. 10.

FRANKLIN.

The Tabard Inn Company has just been incorporated with a capitalization of \$3,000,000.

Who is  
MACBETH?  
The maker who  
isn't afraid of his  
lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

**OPIUM MORPHINE and LIQUOR**  
Habits Cured. Sanatorium  
Established 1876. Thousands  
having failed elsewhere  
have been cured by us. Treatment can be taken at home.  
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

# Dr. Lapponi

Physician to the Late POPE LEO Strongly  
Recommends the Use of

## BUFFALO LITHIA WATER

In all Forms of Uric Acid Diathesis and Many  
Other Affections.

Dr. LAPPONI, who was Physician in Ordinary to POPE LEO XIII. has been  
Appointed to Act in the Same Capacity to POPE PIUS X.

His Endorsement Carries the Weight of an Eminent  
and Widely Recognized Authority.

Following is Exact Translation of Dr. Lapponi's Testimonial  
as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water, placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to be able to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arteriosclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli)  
in Rome, Member of the Academy of Medicine of Rome, etc., etc.

**BUFFALO LITHIA WATER** is for sale by Grocers and Druggists, generally.  
Testimonials which defy all imputation or  
question sent to any address.

**PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.**

### North Dakota Association

Our clans gathered at Carrington, Sept. 29, in the heart of our largest conference. Here in Jamestown Conference and in two new ones to the west we see the push and enthusiasm of home missionary work. Sixteen new churches, seven or eight church buildings, a large number of Sunday schools organized and much self-denying labor by missionaries were reported by Superintendents Powell and Stickney. It is doubtful whether there is any district in the country where a little money goes farther than in this growing section of the state. To two home missionaries sorely tried and prevented from coming to our gathering the association sent expressions of sympathy and an offering of money.

Papers or addresses were given by Mr. E. T. Curtis, formerly principal of the Fargo College preparatory department, upon the Kind of a Minister Needed for the Times; on Jonathan Edwards, by Rev. G. B. Barnes, who illustrated the greatness of this prince in our Israel; by Rev. C. A. Mack, moderator of the association, on John Wesley; by President Morley on Educational Ideals, showing what the college aims to give its graduates and pleading for time in the making of character, whether mental or moral. He deprecated the haste of young men to finish study and get to work to earn money. As to education: Fargo College reported a large Freshman Class, buildings crowded; recitations held in dwelling houses and the music department sent down town for accommodations; all this to the great detriment of a growing work. There is steady improvement in the quality of teaching as well as in numbers. Jamestown Conference is locating a Christian academy at New Rockford, a site and \$20,000 in money being promised by the town. A committee was appointed to consider the educational needs of other sections and confer with the people as to planting academies.

Rev. C. N. Slinnett, in a humorous poem, described North Dakota's debt to New England, and Rev. C. H. Phillips reviewed favorably The Religion of a Mature Mind.

Dr. C. H. Richards made his first visit as Secretary of our Church Building Society and spoke upon Congregationalism, its faith, fellowship and freedom, as well as upon his special topic. North Dakota has over fifty Congregational churches need-

ing houses of worship. Dr. W. A. Rice made a strong appeal for help for our veteran ministers and missionaries of our church.

Population is coming rapidly to North Dakota; people leave their high-priced lands in the older states and invest here. Some foreigners come, but more Americans. In the Northwest, about Minot, are many new settlers and a score of churches have been formed recently. In the central part of the state, about Bismarck, lands are being secured by settlers. By improved methods of husbandry, through which moisture is conserved, possibly by a gradual westward movement of the rain belt, agriculture is moving westward.

Hence, North Dakota with its growing population, now estimated at 500,000, possesses much missionary and educational interest.

J. H. M.

But it's the way of a man never to know who loves him most till it's too late.—Gelett Burgess.

## To California

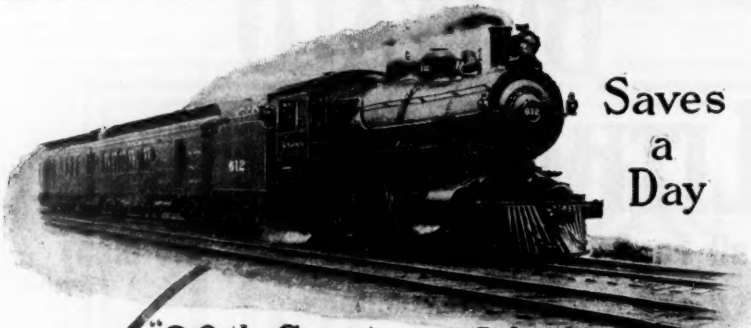
You have thought of spending the winter in California for a long while, but you have told yourself that you did not have the time, that the expense was too great, that the trip was too long and uncomfortable.

If you can take or make time this winter, we can take care of the remainder of the proposition.

Listen! Every week we have personally conducted tourist excursions to California from Boston, Buffalo, Chicago and St. Louis. All of them go through Colorado, passing the grand Rocky Mountain scenery by daylight, and through Salt Lake City. This is the most interesting, comfortable and economical way of going.

Two interesting publications about California free on request.

P. S. EUSTIS, Pass'r Traffic Mgr.  
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Provides every convenience found in leading hotels.

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A. J. SMITH, G. P. & T. A.,  
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## CALIFORNIA

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Arrive in SOUTHERN CALIFORNIA Saturday, NOV. 21.

Passengers will be allowed to use regular tickets either one way or round trip at the regular rates.

Our regular excursion tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast.

On the same date, Nov. 17, a party leaves Boston for a tour of 30 days under special escort.

ADDITIONAL CALIFORNIA TOURS December 15 and in January, February, March and April.

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leaving at 6:30 p.m. has Pullman drawing-room and compartment sleeping cars, buffet smoking cars, Book-lovers Library, dining car, free chair cars and day coaches. Other trains are equipped with Pullman drawing room sleeping cars, cafe and parlor cars and free chair cars.

Tickets, sleeping car reservations and full particulars on application.

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## How to Be Cured.

### WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids or piles may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams, Conneaut, O.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

## College Trustees, Trustees of Estates.

Both should communicate with me and learn of my gilt-edged, rock-ribbed six per cent. net farm mortgages. Safe as government bonds and as solid as the rock of Gibraltar.

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The Pilgrim Press

New York BOSTON Chicago

## Record of the Week

(Continued from page 554.)

social settlement questions in New York city. She is the daughter of Mr. William W. Whitecomb of Boston.

### Spiritual Activity

MAXVILLE, ONT., Rev. J. T. Daley, pastor. Three new members at last communion; fifteen others prepared for next month. Special meetings to be held.

PROVIDENCE, R. I., Plymouth Ch., Rev. Archibald McCord, pastor, added 51 new members during the past year. Classes for Christian culture have been organized among the young people.

SCRANTON, PA., Plymouth Ch., Rev. T. A. Humphreys, pastor. Within the year 83 have united with the church, 71 on confession. A pastor's class trains recent accessions to the church in the Bible and Christian life and work. The mission Sunday school on Sherman Avenue enrolls with the church school over 500 pupils.

### Anniversaries

LE RAYSVILLE, PA., Rev. Magee Pratt, minister. Centennial of organization of church by missionaries from Hartford, Ct., Oct. 10, 11.

WEST TORRINGTON, CT.—Fourth of pastorate of Rev. T. C. Richards celebrated Oct. 4 by inaugurating Men's League.

### Bequests and Other Gifts

FRANKLIN, CT.—By will of Miss Lydia Lathrop: First Ch., \$3,000; A. B. C. F. M., A. M. A. and C. H. M. S., about \$2,500 each.

MANCHESTER, N. H.—By will of Chas. Chase: church at Dunbarton, \$1,000; the Woman's Aid and Relief Soc., Elliot Hospital and Children's Home, \$10,000 each. These are residuary legacies of an estate estimated at \$200,000.

ORERLIN, O.—President King announces that a friend whose name for the present is withheld has given \$25,000 toward the half million endowment fund for which the seminary is working.

SANBORTON, N. H.—By will of Hannah P. Taylor the church there receives \$400 and North Ch. \$200. Also, to Sanborn Ch., eight memorial windows, gifts of individuals in memory of Nathan and Abigail E. Taylor, the Perkins and Sanborn families, the Lanes, J. Burley Osgood, Sam'l and Martha A. Thompson, Deacon Joseph and Judith L. Emery, Jona. M. and Huldah L. Taylor, and May Louise Currier; two stained glass windows from the Sunday school and C. E. Soc., marked with monogram of each; silver collection plates from Miss Lucy E. Osgood, resident, and Mrs. Mary (Osgood) Bates, New York city.

### Material Gain

AGAWAM, MASS.—Extensive additions to the church building, costing \$2,200, and providing choir rooms, chapel, parlor, kitchen and various classrooms and a commodious porch.

BEREA, O., Rev. J. J. Shingler, pastor. Building extensively remodeled. New tower and main entrance erected, auditorium frescoed and floor inclined and newly carpeted. Electric lights, curved pews and new pulpit furniture installed. Balance of the repair fund, about \$1,000, will probably be spent on the Sunday school room.

CHELSEA, MICH.—Interior of building elaborately decorated and recarpeted at a cost of \$750.

COTUIT, MASS., Rev. A. R. Atwood, pastor. Five new maps, 5½ x 3½ feet, 1902 survey of Palestine presented to Sunday school on Rally Day.

CRANSTON, R. I., Edgewood Ch., Rev. A. S. Hawkes, pastor, graded and concreted grounds about its new building. Extra heating apparatus room to be installed.

DAWSON CITY, YUKON, Presb., with its \$40,000 house of worship and \$10,000 parsonage has just purchased a \$10,000 organ, which was dedicated with two recitals by Wm. C. Karl of New York, who was imported for the purpose.

FRIENDSHIP, N. Y., is building a parsonage on lot given by Mrs. Harriet I. Rice.

MINNEAPOLIS, MINN., Park Ave. Ch., is engaged on \$10,000 addition to its plant. Labor troubles are delaying the work somewhat.

NORTH BARNSTEAD, N. H., pastorless, received from Mr. M. V. B. Nutter money for carpets for pews, and with the aid of summer visitors will make other improvements.

PHILADELPHIA, PA., Snyder Ave. Ch., laid the corner stone of a new edifice Sept. 20. Sermon by Dr. C. H. Richards.

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## New Hampshire

(Continued from page 558.)

by the donor, Rev. A. H. Thompson, a former pastor, Rev. G. A. Foss, the present pastor, and a poem by Dr. A. P. Chesley of Concord.

N. F. C.

## In Coos County

Coos Conference held its annual meeting Oct. 6, 7, at Lancaster. It was welcomed with hearty greetings by the church people and with a radiant display of autumnal hues by opulent nature. The mountains to the east, and those westward in Vermont, glowed with sunset tints.

The representatives of the churches reported progress or hopeful indications. At Dalton, a declining town back among the hills, the pastor holds services in outlying schoolhouses. On the border of Canada, West Stewartstown, notwithstanding the recent removal of its pastor, rejoices in increased membership. The Sunday school is in better condition than for twenty-five years. A new pastor has been engaged, Rev. Arthur Titcomb of Saxtonville, Mass., who is to come Nov. 15. Bethlehem church has advanced financially, improvements having been made and \$100 paid on the parsonage debt. Contributions for missions from the young people have increased. Pastor's classes for young people and for men are a feature here.

At Gorham, where a year ago the removal of the Grand Trunk Railroad car-shops caused much discouragement, and for a time the closing of the sanctuary, the church, under the leadership of Rev. L. W. Morey, is taking new heart of hope. Seven members have been received, a Junior Endeavor Society of thirty-nine has been organized, and money has been subscribed to renovate the house of worship in the spring. In the aggressive church at Berlin the latest development is a Men's Sunday Evening Club of over eighty, most of them not heretofore connected with any church. Its purpose is to sustain a Sunday evening service especially acceptable to men.

Though the "north country" is somewhat detached, being wedged in between the White Mountains and Canada, the Connecticut River and the Maine woods, yet the reports of the reading of the pastors did not indicate lack of touch with the world of thought. Such authors as Harnack, James, McConnell, Peabody and Smyth were the leading ones favored. At the same time, the chief themes in their preaching were either evangelistic or based on the cardinal doctrines of the faith.

The most noteworthy address at the conference was the presentation of the work of the Sunday School and Publishing Society by Secretary Boynton.

The church at Berlin was received to membership on dismission from Oxford Conference, Maine.

W. F. C.

## JUST ONE A DAY

## How the Coffee Crank Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum Coffee in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum." Name given by Postum Co., Battle Creek, Mich.

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## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 18, Sunday. To Ephesus.—Rev. 2: 1-7.

These churches were small bodies of a few hundred at most in the midst of great heathen populations of idolaters. The angel is a personification of the individual spirit and life of the church, hardly the pastor. Ephesus was the metropolis. Its church went back to Paul's missionary visits. It had patience and purity of doctrine, but not enthusiasm. Note that Christ speaks of this loss of enthusiasm as a fall, the tendency of which was to extinction of influence. Enthusiasm is the dynamo which transforms energy and patience into light. When the light of joy and zeal die in a church and its members cease to have a message they lose the respect of the community. The question we ought to ask and which the community will certainly ask is the same with a change of the personal pronoun: "Have we (they) anything to give?"

Oct. 19. Smyrna.—Rev. 2: 8-11.

Smyrna was the prosperous city, the ally of Rome, the seat of commerce. But the real wealth and glory of the church in Smyrna was according to Christ's word: "Blessed are ye poor." Tribulation and poverty and persecution are a little price to pay for the unqualified praise of Christ. Modern scholarship has shown how apposite even the slight allusions of these messages are to the history of the cities and the churches. Note that Christ does not promise an immediate cessation of trial. The reward of faithful endurance is a richer life. Note the "second death" which may hurt where it cannot destroy.

Oct. 20. Pergamus.—Rev. 2: 12-17.

This was the ancient capital of Asia and at this time the chief center of Roman power. It was by refusing to burn incense to the emperor that Christians first came into direct conflict with authority. Satan's seat is the presence of this worship, refusal of which had sent Antipas to his death. The Nicolaitans taught Christian freedom so as to open a door for immorality. Pergamus was a Gentile church, and the temptation of half-hearted members was to conform to idolatrous practices which touched the common acts of life.

Oct. 21. Thyatira.—Rev. 2: 18-28.

Christ offers responsibility as a reward. Its condition-precedent is overcoming. Self-mastery must precede the care of others. Here too the heaven of conformity to the habits of an evil world had done its work and the church had not purified itself by casting out the leader.

Oct. 22. Sardis.—Rev. 3: 1-6.

Personal knowledge of the history and life of the city speaks in these words. The decay of ancient importance corresponded to a decay of spiritual life. Yet note that "even in Sardis" there were those who had been faithful, and the promise for overcoming is especially rich and full.

Oct. 23. Philadelphia.—Rev. 3: 7-13.

With what knowledge and cordiality does the Master praise! Note the blessing—an open door. Blessed indeed is the church which desires a larger opportunity and the man who cries, "Here am I, send me." Yet here too the charge to watch is needful. Those who have kept the word of God's patience must keep it to the end.

Oct. 24. Laodicea.—Rev. 3: 14-22.

Laodicea was a city of large financial dealings, of banks and bankers. It trusted in its wealth. Like a breath from heaven comes the overturning judgment which tells that in the eyes of Christ its wealthy church was poor. Christianity taken as a matter of course ceases to be Christianity. This picture of Christ at the door knocking and waiting to be asked to enter was spoken to the least hopeful church of seven. Christ is always ready, always longing for our return.

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